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THE CONQUEST OF THE CONTINENT

BY

IGH LATIMER BURLESON

Missionary Bishop of South Dakota

"Like a mighty army
Moves the Church of God."

Sixth Edition

MOREHOUSE PUBLISHING CO.

MILWAUKEE

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FOREWORD

THIS book is the outcome of a course of lectures given in two succeeding summers at the Cambridge Conference for Church Work. Only because of the encouragement there received does this volume now appear. The author finds himself under many obligations—so many that it will be impossible to mention all the sources from which inspiration and assistance have come. Particular acknowledgment should be made of the help found in "The Territorial Growth of the United States," by Dr. W. A. Mowry, which is the basis of Chapter I. Many others have furnished help and suggestion which, interwoven with the author's personal experience, give these pages whatever of value and vividness they possess. They have been penned in the hope that they may throw some light of interest and romance upon the neglected home missionary and the domestic field, and that those who read them may see the Church as the great missionary agency, and the Gospel delivered by and in the Church as the supreme Missionary Message.

PREFACE.

IT is gratifying to know that a fifth edition of this book becomes necessary because it has been found to have permanent value in the thought and study of the Church. Issued first in September, 1911, as the Mission Study book for that year, it passed through four editions,—a total of 20,000 copies—during the first year. The author is conscious that this arises because the volume fills a real need rather than from any conspicuous merit in the book itself. Nevertheless he may be allowed to express here his feeling of deep gratitude to the large number throughout the Church who, by words and acts of generous approval, have helped the book to do its work. That it still has a work to do is cause for added thankfulness.

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PROLOGUE

"UNTO THE UTMOST SEA"

NARROW and strait the cradle of our race
Lay by the border of the Eastern Sea.
For that which once seemed wide enough domain
While yet with childish feet the nation walked
Between the ocean and the mountain wall
That towered to westward, was a garden plot
When restless, eager youth came on apace;
And the new flag, but late unfurled to air,
Yearned for an azure field wherein to plant
The silver stars that told of states new-born.

And so through mountain-pass and forest-aisle,—
Even before the din of war had ceased
And minute-men had turned them to the plough,—
With wary feet and keen discerning eye,
Grasping his ready rifle, but with face
Set ever westward toward the lands beyond,
The eager Leather-stocking took his way.

And not in vain; for when in distant France
Peace was concluded with the mother-land,
Franklin and Jay and Adams claimed the realm
Which to the nation gave the chance to live.
No longer did the Alleghanies rise
To place a barrier which we might not pass;
But to that central river whose great flood
Seeks with unerring course the Southern Sea
The tide of conquest poured resistlessly.
And thus the land of Lincoln and of Grant
Was joined to that of Washington and Lee.

But not for long did even this great space
Content the Young Republic of the West.
Beyond the flood in which De Soto sleeps,
And on whose surface Indian canoe
And French bateau, now journeying south, now north,
Had carried warrior, trader, knight and priest,
Lay Louisiana, reaching from the gulf
To where Canadian boundary bars the way,
And stretching wide through prairies limitless
Until upon the far horizon line
The frowning Rockies rear their snow-white crests.
And lo! upon a day, Napoleon,
By strife of old-world kingdoms keenly pressed,
Bargained away an empire, for the gold
Which, turned to arms and men, might give him power
To work in Europe his ambition's dream.
And thus once more the mountains marked our West;
Yet beckoned still, and told of lands beyond.

And next to Spain we turned—that haughty land
Whose power had fallen now on evil days
Through Mexico, her late-revolted child.
And from the mighty sovereignty which once
Had boasted lordship of the great Southwest
We wrested yet another wide domain,
And set our flag beside the Western Sea.

Not even yet was the great sum complete,
Nor builded yet our nation's goodly home;
For to the north, where rolls the Oregon,
With England we contested sovereignty,
And won; through sturdy Whitman, man of God,—
A Paul Revere whose scarce-remembered deed
Was yet a thousand-fold more wonderful.

"Enough! Enough!" at last the people cried,
"For us and for our children yet to be;
Let conquest cease! estop the drum and fife!
And call our goodly heritage complete."

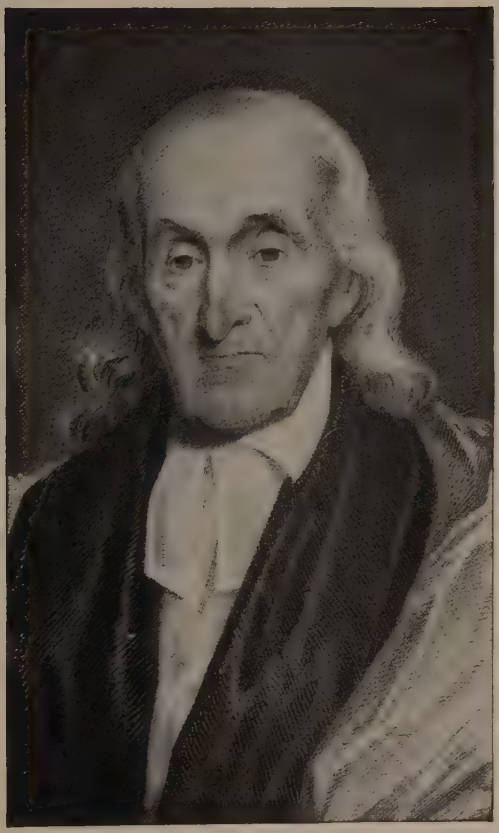
Not so thought Seward, as he northward looked
To that forbidding land of snow and ice
Where mediæval Russia held her sway,—
A solecism on this continent.
With treaty signed and purchase money given
The Stars and Stripes at one great bound were set
Within the silence of the Arctic night,
Well-nigh upon the apex of the world.

And so it came to pass, in God's good way,
That Briton, French and Spaniard—Russian, too—
Each for himself had grasped a goodly share
Of what is now our land, but held it fast
Only until our nation so had grown
That each new part it could assimilate,
When straight the ordering of His providence
Placed each in turn within our hands, and made
The good and spacious home wherein we dwell.

Then praise to Him Who led our fathers forth!
And praise to Him Who made the path so plain!
Until, to east and west, to south and north
Stretches the limit of our vast domain.
Bless thou our nation, Lord, and grant that we
May win it also for Thy Christ and Thee!

THE SCOPE OF THIS BOOK

PROBABLY each one who reads this volume will miss some things which he would have liked to find. It does not aspire to be a history of the Church, nor even a complete record of her missionary progress in this country. An attempt to tell the whole of that great story would have been a task impossible of accomplishment in a single volume. The aim was rather to show how, from feeble beginnings and utmost discouragement, the Church has been led to self-knowledge and wide opportunity. For this purpose differing types of missionary work were chosen. So far as possible each was exemplified in some conspicuous missionary leader, and so grouped as to form a chronological and geographical progression—a picture of the Church marching onward across the continent. Many subjects of large interest and significance were necessarily omitted. Many persons whose work deserves equal praise with that herein set forth receive slight mention, or none at all. The early missionaries of the S. P. G., the urgent religious needs of the Negro race, the missionary history of the South as a whole, are instances in point. The author wishes that he might have told a larger and more comprehensive story, yet hopes that the story as told will prove an inspiring one, and will perhaps stimulate other and abler pens to write of the broad fields herein untouched and of the heroic, wise and saintly men whose deeds are not here recorded.



Rt. REV. WILLIAM WHITE, D.D.

THE CONQUEST OF THE CONTINENT

I

THE FIELD OF CONQUEST

PROFOUNDLY must the student of history be impressed as he notes the steps of that resistless progress by which our nation enlarged her borders. Led by the Divine Hand in paths she had not sought—going out oftentimes not knowing whither she went—she found herself marching by giant strides toward the western sea. The Northwest Territory, the Louisiana Purchase, the Mexican Cession and the Oregon Settlement are the four great landmarks of her progress, and as one reviews them he finds himself thinking reverently, in the quiet of his own heart, concerning Him "who maketh the devices of the people to be of none effect and casteth out the counsels of princes."

God in History

This is not a matter chiefly of metes and

bounds, of conventions, treaties and other such like dry and dusty affairs; when studied closely there is in it a marvellous significance. Step by step wonderful developments were unfolding. Each brave exploration, each hardy colonizing, each hurling of the battle-gage or drafting of the terms of peace, was imperceptibly and unintentionally drawing the sundered parts of our country into great homogeneous sections, and placing them close at hand where, at the fitting time, and as her strength developed, the young Republic of the West might grasp them, one by one, and bind them on her as the jewels of a bride.

None of the actors in these brilliant episodes of history dreamed what the end would be. They explored and colonized, they marched and fought, they plotted and traded and merrily robbed one another, for the glory of king and country; whether it were George, or Charles, or Philip—Dutch, English, French or Spanish —mattered little. Each waged his battle or played his game of diplomacy, casting his hazard into the arena of the world's events, while all the time each act and word was building more broad and fair a spacious dwelling-place for that new nation whose form was even then dimly discerned, by those few who had the vision, behind the great curtain which veiled the future.

I

Our acquisition of the Northwest Territory is full of vivid interest.

Wolfe began it on the plains of Abraham. The fall of Quebec was a crisis in the world. It decided issues far larger than appeared. It was a contest between races, languages, religions, and theories of government; between Romance and Saxon ideals; between the constitutional rights of free peoples and the absolutism of despotic monarchies. But it also brought under the hand of England not only Canada, but New France—the territory of the Great Northwest.*

The Northwest Territory

On the day when England, "furiously imperious" and "drunk with success," tore from France all her colonies, and divided between herself and Spain the great valley of the Mississippi, she was preparing an unwilling gift for those, her own colonies, as yet huddled close to the coast of the Atlantic, and scarcely caring what lay behind the barrier of the Alleghanies. Even then, in 1763, a far-seeing Frenchman foretold the issue. The Count de Vergennes exclaimed: "The consequences of the entire cession of Canada are obvious. I

* Mowry: *The Territorial Growth of the United States*, page 13.

am persuaded that England will ere long repent of having removed the only check that could keep her colonies in awe. They stand no longer in need of her protection; she will call on them to contribute toward supporting the burdens which they have helped to bring upon her, and they will answer by striking off all dependence."

John Adams and John Jay, Benjamin Franklin and Henry Laurens carried on the work, when they, as commissioners of the United States, met in Paris at the close of the Revolution to negotiate with Great Britain the terms of peace. They had received strict injunctions to do nothing without consulting France, to which nation the United States at that time felt a particular sense of obligation. Discouraged and disheartened, England did not greatly care for the Northwest Territory, which she had never really colonized. Half-heartedly her commissioner suggested that the territory north of the Ohio and east of the Mississippi should be regarded as a part of Canada. He was doubtless more or less prepared for Dr. Franklin's prompt answer: "No, sir! if you insist upon that we go back to Yorktown." At any rate he yielded as immediately and as gracefully as he could.

But France, the professed ally of the United States, had plans of her own. Her statesmen

threw their influence into the scale in favor of Spain, and her diplomatists plotted to shut up the young republic between the Atlantic and the Alleghanies, with practically no territory beyond that of the original states, while Spain quietly possessed herself of the central west, which had slipped through England's fingers. Almost we were betrayed in the house of our friends; but John Jay, suspecting the scheme, revealed his suspicions to Dr. Franklin and suggested that they ignore France in the settlement of the question. They sat before the fireplace smoking their long-stemmed clay pipes. Dr. Franklin exclaimed, "Sir, would you break with the positive commands of Congress!" "As readily," replied Jay, dashing his pipe to fragments on the hearth, "as I break this pipe." His advice prevailed and the commissioners proceeded to settle the terms of peace directly with the British Commissioner, without consulting the French minister, who found too late that he had missed a chance to influence the disposal of an empire.

So on that thirtieth day of November, 1782, the articles were signed which, at a stroke of the pen, removed our western boundary from the Alleghanies to the Mississippi, and doubled the area of the republic. Thus did the tide of territorial expansion sweep over the barrier of the mountains, and flow across the uplands and

prairies, even to the great river of the central plain.

This territory included the following states lying north of the Ohio River: Ohio, Indiana, Illinois, Michigan, Wisconsin and a third of Minnesota; south of the Ohio were Kentucky, Tennessee, Mississippi and Alabama.

It was no mean heritage with which the nation was thus dowered. When added to the area of the original states, this gave the United States 840,000 square miles—a domain eight times that of Great Britain, five times that of France, and three times as great as the present German Empire. It was larger than Great Britain, France, Spain, Portugal, Holland, Italy, Switzerland, Germany, Hungary and Transylvania combined.*

It was indeed a goodly land which God then placed in our hands to colonize, civilize and Christianize for Him, that it might become a fit home for His children.

II

The Louisiana Purchase.

Not for long was Spain able to hold the country which England compelled France to cede to her after the fall of Quebec in 1763. For thirty-seven years she retained

* Mowry: *The Territorial Growth of the United States*, page 39.

this gigantic territory, which included everything west of the Mississippi from the northern boundary of Mexico to the Canada line, with the exception of a square tract in the Pacific Northwest, called indefinitely the Oregon Territory—a sort of no-man's-land. Beset with increasing difficulties at home and sinking gradually but surely from the position of a first-rate to that of a second-rate power, Spain could exercise no effective control over such a domain —indeed, she never attempted to do so. In her poverty she was willing to entertain suggestions of purchase, and in due time a buyer appeared.

Napoleon Bonaparte knew many other things besides the map of Europe, the handling of an invading army and the making and unmaking of kings. He was a student of the world and had studied to good purpose the geography of North America. He was not slow to realize the value of the tract called Louisiana, and his teeming brain conceived the idea of building up a French empire in the heart of North America. Here was a country fertile and delightful, four times as large as France, and easily accessible by water through the longest river in the world and its tributaries. He longed to regain the lost land which had been wrested from France in an evil hour, and in 1800, by a secret treaty, Spain re-ceded the province to France.

But like other dreams of this great dreamer, the plan came to nought. Indeed this very act, which might so grievously have injured our nation, fell out entirely to her advantage. England, raging with a hatred and fear of Napoleon which amounted almost to madness, heard of the secret cession and straightway planned to attack Louisiana. With her base in Canada and her command of the sea, she could do this far more easily than Napoleon could defend it. He was general enough to realize the hopelessness of such a struggle.

Since within this territory was included the mouth of the Mississippi and the city of New Orleans, the question of its sale was of vital importance in the development of the Mississippi Valley, which depended for its outlet upon the free navigation of the river. Already our statesmen had begun to realize that the empire of the middle west was largely useless unless there were an open and safe way to the Gulf. It was with this in view that a Commission was sent to France to negotiate.

They hoped for nothing more, and had no instructions beyond the securing of that bit of territory which would place the control of the mouth of the Mississippi in the hands of the United States, but by the time of their arrival in France certain things had happened which convinced Napoleon that he could not hope to

hold any part of Louisiana; indeed, that he must hasten to be rid of it at a price, if he did not wish to lose it to the English by conquest. War with England he saw to be inevitable. England had twenty ships in the Gulf of Mexico, whose first move would probably be an attack upon Louisiana by the open waterway of the Mississippi. To the utter astonishment of the commissioners Napoleon offered to cede the whole territory to the United States without reservation.

How greatly this fretted his proud spirit will never be fully known. The record of his statements concerning the matter show that he acted with the utmost reluctance. "I renounce it," he said, "with the greatest regret, but to attempt obstinately to retain it would be absolute folly." Not because he loved the United States, but because he had seized upon something too great for him to hold, he made the offer. But in the midst of his bitter disappointment he experienced a savage satisfaction. That he realized better than any other the wider significance of the thing which he was doing, is shown by his utterance after the signing of the treaty: "This accession of territory strengthens forever the power of the United States. I have just given to England a maritime rival that will sooner or later humble her pride."

James Monroe and Robert Livingston were men who could not fail to realize the value of the astounding opportunity which was offered them, and so it came about that the unexpected happened, and the territory which we had not thought to possess was fairly thrust upon us at a small price.

For $15,000,000, on April 30, 1803, France surrendered a province bounded on the north by Canada, on the south by the Gulf of Mexico, and extending east and west practically from the Mississippi River to the Rocky Mountains. It included Louisiana, Arkansas, Missouri, Iowa, North and South Dakota, Nebraska, Kansas, Oklahoma and the Indian Territory, the greater part of Minnesota, Montana and Wyoming, and one-third of Colorado.

Thus at the end of twenty years came the second great wave of territorial expansion, which once more doubled the possessions of the United States, planted the flag of a nation upon the summits of the Rocky Mountains and gave us for the first time free access to the great Gulf southward.

At that time the entire population west of the Alleghanies was less than half a million, and all the white men dwelling in the Louisiana province did not number 50,000; but the tide of immigration was already on its way, and the new territory offered a second challenge to the

people of the United States to colonize and Christianize—worthily to win and hold the country for the nation and for God.

III

The Spanish Possessions

In secretly ceding Louisiana to Napoleon, Spain had by no means given up all her possessions in the new world. Florida was still held by her, together with the extensive territory which was called New Spain, and which had always been her strongest centre of power and influence. This included the present republic of Mexico, Texas, New Mexico, Arizona, Utah, Nevada, California and parts of Colorado and Wyoming. By treaty and purchase, in 1819, the United States became possessed of the Spanish province of "East and West Florida," which embraced the present state of that name together with a narrow strip of land running along the Gulf of Mexico as far as the Mississippi River. In this treaty also the boundary line between the United States and Spain was carefully designated, and each of the contracting parties solemnly renounced and ceded to the other all its claims to territory lying on the farther side of that line. Before this boundary line had been surveyed, however, Mexico had revolted against Spain, and had set up an independent

government in the year 1821, taking over to herself all the territory previously held by Spain, with boundaries as defined in the treaty of 1819 just mentioned.

One approaches the consideration of our third territorial expansion with mingled feelings. We must regret that it was coupled with so much of arrogance and aggression. The causes underlying the annexation of Texas, and the resulting war with Mexico which followed, by which we wrested from her the cession of 1848, are so involved and form such a tangled skein of interlacing motives and policies, that it is difficult to judge them fairly, even from the vantage-point of years.

Beyond doubt Mexico's claim to inherit the boundary line agreed upon with Spain was a sound one. Beyond doubt, also, the revolt of Texas in 1836 and its setting up of an independent government under the "lone star" flag was encouraged by citizens of the United States. The question of slavery was already weaving its dark thread into all the policies—and indeed into the whole fabric of our national life. A careful adjustment was sought to be maintained by the admission of a slave state and a free state in regular alternation, but the growing and expanding North, with its large territory and its boundless resources, was a danger with which the upholders of slavery

were already being compelled to reckon. The only territory out of which new states favorable to slavery could be created lay beyond the international boundary in the Mexican possessions. It was perhaps only natural that Texas, with its great area which promised to furnish territory for at least five states, should be coveted by the South as a part of the Union.

So annexation came, by which we broke our solemn pledge; an army was marched upon the debatable soil, up to a new boundary line which we had ourselves decreed, but which Mexico had never accepted, and because its advance was withstood by the Mexicans, war was declared—if one can call it war. Our army had its own way with the Mexicans, and shortly planted our flag over their capitol, but no true lover of his country can feel great pride in the achievement.

Doubtless it was better for the territories concerned that they should come under the rule of the American republic. Perhaps it is even true that Mexico was better off without these possessions, and could devote herself more directly and singly to the solution of her important problem and the consolidation of the conflicting elements out of which she was to engage in the seemingly hopeless task of forming a republic. But after all, the manner of the transfer was not edifying.

Thus for a third time that which doubtless was inevitable happened, and at a bound we reached the Pacific. From sea to sea extended American dominion. By the treaty signed in 1848 600,000 square miles were added to our continental area and the lands of the great southwest, including golden California, passed into our possession. These, added to Texas, comprised an accession as large as Louisiana, and larger than the area east of the Mississippi which fell to us after the war of the Revolution.

IV

The Oregon Territory

North of California and west of the Rocky Mountains lay a debatable land which had been variously claimed by Spanish, French and English — sometimes successively, sometimes simultaneously. Beyond question the first explorers of the Pacific Coast were Spanish. Balboa, Magellan, Cortez and others sailed along it and made explorations upon it. France also may have penetrated it from the interior, in the person of some of her *coureurs de bois,* the wandering trappers and pioneers whom no rivers could stop nor mountains daunt. Whatever claim France possessed fell to us by the purchase of the Louisiana territory, and Spain's cession in the treaty of 1819 of all her rights north of the great

boundary line, transferred to us any claim she might possess. It was with England that the contest finally developed, and in what was known as the Oregon Country the last stand against British aggression was successfully made.

The key to the country was the Columbia River. Practically everything to the north was drained by it, and everything to the south by the Snake and its tributaries, which made a confluence with the Columbia at Walla Walla. When Captain Robert Gray, in 1792, discovered the obscure mouth of this great stream, past which explorer after explorer of many nations had sailed in ignorance, he established for our country the best claim to possession which any nation could allege. President Jefferson, in 1804, followed this up by sending the famous exploring expedition under Lewis and Clark, and four years later John Jacob Astor for purposes of trade made the first settlement at Astoria. This was snatched from him during the War of 1812, but afterward restored at the insistence of his government.

For years thereafter the possession of this large territory was in debate, the United States basing its claim upon five chief points: (1) The discovery of the Columbia by Captain Gray; (2) the exploration of Lewis and Clark; (3) the settlement at Astoria; (4) the transfer

of titles to the United States by Spain and France; (5) on the ground of contiguity the United States had a stronger right to these territories than could be advanced by any other power.*

It was not until 1846 that the question was settled, when the 49th parallel of latitude became the boundary, England relinquishing her claim to the country south of it and we relinquishing our claim to the territory west of the Rocky Mountains between parallels 49° and 54° 40′.

With this final winning of the Oregon territory there is bound up a thrilling missionary story. Space does not permit its telling here further than in the briefest outline.

It was in 1832 that four Indians of the Nez Percés, an Oregon tribe, suddenly appeared in St. Louis, having journeyed for months that they might ask for the white man's Book which showed the trail to the Happy Hunting Grounds. Through the exploring party of Lewis and Clark they must have heard of, and doubtless seen, the Bible. General Clark was at that time Indian Agent, with headquarters in St. Louis. He received his old friends cordially, but could do nothing for them. No Bible in their language existed, and no missionary was

* Mowry: *The Territorial Growth of the United States*, page 148.

at hand to return with them and teach them, so they went back disappointed.

But the story of their coming travelled over the land, and Christian men felt the call to offer themselves in response to this pathetic appeal. Both the Methodists and the Presbyterians sent out missionaries, prominent among the latter being Marcus Whitman, M.D. He it was who took the first wagon across the Rocky Mountains, and in it Mrs. Whitman and the wife of his comrade in the missionary undertaking, the Rev. Mr. Spalding. Arrived in Oregon, Dr. Whitman found the territory altogether under the domination of the Hudson's Bay Fur Co. It was to their advantage to keep it a wilderness. Vast profits were being made, and the company not only controlled the situation in Oregon, but also possessed the string of forts which formed the only link between it and the distant seat of government and civilization. Everything which could be done without provoking retaliation *was* done to prevent the incoming of immigrants and the education of the Indians. The settlement of the country and the turning of its natives to agriculture meant death to the company by the destruction of its profits, and while the missionaries were outwardly welcomed the things for which they stood were covertly opposed.

Yet the way had been opened, and the little

trickle of immigration which was soon to swell to a resistless flood had begun. The English company foresaw the probable result and planned to bring in settlers from Canada to outnumber the Americans, and so wrest the country from them. While visiting one of their forts to minister to their sick, Whitman heard their boasts to this effect. This confirmed him in a course of action already determined upon. The same hour he rode back to his mission and the next day set out on his marvellous ride across the continent—an exploit in itself.

It was late in the fall of 1842 that he started, with only one companion, who midway of the journey was compelled to drop behind. Whitman pushed on through the bitter winter across the mountains and reached St. Louis, having endured untold hardships and having been again and again on the verge of disaster and death.

Hearing that a treaty was being negotiated with England in which the Oregon boundary question would probably be included, he paused in St. Louis only long enough to arrange with others for the gathering of a band of colonists whom he promised to lead the following summer across the mountains to Oregon. Then he pushed on to Washington and made his representations to the President and to Daniel Webster, the Secretary of State. He outlined

the situation as he understood it, and told them of the dangers which threatened American sovereignty.

How far the statements of Dr. Whitman influenced the final decision which gave to us the Oregon country can never be known, but the sudden appearance of this bronzed and fur-clad pioneer, bearing the marks of his tremendous journey, speaking briefly and to the point, urging everywhere the importance of Oregon and the certainty of its great future, left an impress upon the capital which has come down in contemporary history.

But Whitman was not the man to place his whole reliance upon the action of diplomatists; he also took a hand in the affair, playing the game in his own way. Back to the west he hastened, finding there more than eight hundred persons ready to take up their journey to Oregon. These, in spite of the opposition and dire prophecies of the Hudson's Bay officials, he led safely across the mountains and down into the plains of the new land, to form the nucleus of the hundreds of thousands who to-day inhabit it; and Oregon was saved to the United States.

Probably it was no unexpected thing to Whitman when,—possibly through the machinations of his unavowed enemy, the Hudson's Bay Company,—he and all his were massacred

by the Indians in 1847. Again and again he had cast his life into the hazard in the endeavor to save this great country to the United States, and although no eye-witness has told of his sharp and sudden end, he surely met it bravely and in the fear of the Lord. From his death followed the victory which he sought, and his blood sealed the future of the land for which he strove. Scarcely in history has there been a more conspicuous example of the missionary as the pioneer of civilization and the benefactor of his nation.

By this fourth and last* continental expansion 300,000 square miles were added to the previous territory of the nation. Idaho, Oregon, Washington and parts of Montana and Wyoming came under the flag, and Puget Sound, with all that it means as a port of trade with the Orient and Alaska, was secured to the United States.

Thus from coast to coast and from the Great Lakes to the Gulf there stretched, far and fair, the home of the American Republic. Within a little more than sixty years,—from being shut up between the barriers of the Atlantic and the

*The purchase of Alaska was, of course, a fifth expansion on this continent, but differed from the first four in not dealing with contiguous territory; in effect it lies across the sea. The circumstances of its acquisition appear in Chapter VI.

Alleghanies, tied to a single sea-coast and at the mercy of powerful neighbors on every hand,—she had, by four astonishing advances, carried her dominion literally to the end of the earth. Only the wide sea had stopped her progress.* The boast contained in the old couplet had been made good:

> "No pent-up Utica contracts our powers,
> But the whole boundless continent is ours."

* Yet, as we know, the progress of our nation did not stop when she had traversed the continent and reached the great sea. In these latter days she has set her flag among its islands. Here, again, she was not seeking conquest. Hawaii knocked at our doors and was admitted into the family. A generous interference in behalf of a defenceless and oppressed people, brought to us, most unexpectedly, Porto Rico and the Philippines. To all these, the Church, following her patriotic duty, has gone that she may aid the state in making Christian citizens. Yet these lie beyond the scope of our volume; though they stand as signs of a world-mission laid upon our nation, in which, pray God, she may show herself generous and faithful!

II

THE GATHERING OF THE FORCES

THE title of this book is not a declaration but a challenge. It is an inspiration, an ideal—please God, a prophecy. This continent has not yet been conquered for Christ. Even these United States are not wholly and completely His. The efforts of all Christian forces combined have not achieved that result. The trumpet still sounds the assembly and the charge, and the conflict is real and critical.

Conquest not Complete

Our own share in the battle has not been pre-eminent, nor have our victories been overwhelming. Our zeal and self-sacrifice have not been great. Christians who boasted no ancient lineage and who found their inspiration only in a personal loyalty to Christ, have again and again put us to shame. Vast tracts of our country we have left for others to evangelize, and where we did go our skirmish-line was often pitifully thin, with no reserves in sight and only the poorest of equipment. Yet in spite of all these things the mark which we have left upon

the country is an honorable one. We have had our great leaders, we have faced our great moments, and have seen some great successes.

To-day this historic Church, which holds her commission through England and France, and the beloved disciple John,* from our Lord Himself, is exercising an influence and is being called to a leadership far in excess of anything to which our numbers or successes entitle us. Under such circumstances it is well to review the past, both for admonition and encouragement; to see from what small beginnings our accomplishments have resulted, and to learn how wide is still the gulf between these achievements and the work which is ours to do—if we will.

Not forgetful then, nor unappreciative, of the great contributions which other Christian bodies have made to the conquest of the continent, and thankful that where we did not or could not go they went before and hewed out a path for the coming of the Kingdom of Righteousness, we must nevertheless confine our attention to the missionary progress of our own Communion.

* The succession of the English Church may be traced not only through the first Roman missionaries, but also through the ancient Celtic and early British Church, which derived their Orders from Gaul, which in turn received the Episcopate from Ephesus in Asia Minor, one of the Seven Churches mentioned by the Apostle St. John.

The Civil and the Spiritual Conquest

In the previous chapter we have seen how, in four great enlargements, at different periods in her history, the American Republic became possessed of her wide domain. These were, successively, (1) The acquisition of the Northwest Territory in 1783 by the treaty which ended the Revolutionary War; (2) the purchase from Napoleon of the Louisiana Territory in 1803; (3) the cession by Mexico of the Spanish country in 1848; and (4) the treaty with England in 1846 which established the international boundary and acknowledged our title to the Oregon territory.

Along the same lines, and curiously corresponding with this civil conquest of the continent, has gone the religious conquest. Each new period of missionary enlargement has meant the establishment of the Church, successively, in these great divisions of the land. We shall therefore be treading the path which the nation has trod as we attempt to follow the Church through the history of her progress, and we shall find our attention directed successively to each of these four territorial divisions.

I

Our First Landing Party

The first step in the conquest was made on Jamestown Island, when under the old sail stretched between four trees the godly chaplain, Master Robert Hunt, on

TOWER OF THE OLD CHURCH ON JAMESTOWN ISLAND
The site of our first altar in America

that seventeenth day of May, 1607, voiced the thanksgiving of the newly landed handful of colonists in the familiar phrases of the Book of Common Prayer. The first permanent altar was the grain of mustard seed from which the life of the Church spread. Wherever the sons of the Church of England went the words of her liturgy were heard, and her influence for righteousness was felt.

Difficulties Encountered

Yet under what almost inconceivable difficulties! The affairs of the Church had been administered from across the sea. Like the Church of England, but much more hopelessly, she was at the mercy of the state. A plan for providing a bishop for her governance, and so completing the threefold order, had before the Revolution never been seriously undertaken even by the colonies themselves,—still less by the people of England. Confirmation had of necessity fallen into disuse. The affairs of the Church were administered through commissaries who represented the distant and somewhat shadowy over-lordship of the Bishop of London. Clergy there could be none, except such as took the long and dangerous voyage across the ocean, made a more or less prolonged stay in England at their own charges, and returned as best they might. The only alternative was to bring over from England men already ordained, too many of

whom proved to be lacking in scholarship, ability, or certain fundamental principles of manners and morals even more important.

Misunderstandings Without

It would be difficult to imagine a more desperate situation than that of the Episcopal Church at the close of the Revolution. Her members were a seemingly hopeless little band compared with the Puritan hosts about her. She was regarded,—to use the quaint phrase of the late Bishop Williams of Connecticut,—as "a piece of heavy baggage which the British had left behind them when they evacuated New York and Boston." No religious organization, with the possible exception of the Church of Rome, could have been more unwelcome to the rank and file of the people, or more severely condemned by the popular judgment of the period. She was the offspring of a State Church, and therefore to be suspected, however much she might protest her separation from politics. The very features which constitute her abiding value and influence were unwelcome, if not abhorred. A bishop smacked of courts and crowns, of stately carriages and aristocratic pomp. No other kind could be imagined by the sturdy Puritans. Her liturgical worship was counted as deadly formalism or abominable hypocrisy, and all the order, beauty and glory of the Christian Year,—of Feast and Fast and Sacrament, were

but so many rags of Popery; from all of which, together with the Bishop of Rome, the stout Protestants of the day prayed that they might be delivered.

Nor was the fault outside the Church alone. It was not a spiritually-minded age, and along with devout faith and true spirituality there doubtless existed much narrow formalism. Few there were who had any real conception of the Church's Catholic heritage, and the trials of the Revolution had already sapped the vitality and loosened the bonds of such union as had previously existed.

Weakness Within

With such a past behind them and such a state of feeling around them, the little handful of Churchmen met in Philadelphia for the General Convention of 1789. One great thing at least had been gained. Bishop Seabury, after a long and fruitless quest of the episcopate in England, had received it at last from the non-juring bishops of Scotland*

The Convention of 1789

* Bishop Seabury could not receive consecration from the English bishops, because they were required in all cases to exact an oath of allegiance to the King of England. The Scotch Episcopate was under no such obligation. It represented those bishops called "non-jurors" because they felt bound to respect their oath of allegiance to James II and the House of Stuart. See Tiffany: *American Church History Series*, Vol. VII, page 318.

in 1784. Bishops White and Provoost, after encountering almost equal difficulties, largely due to the character of the proposed prayer book put forth by American churchmen, had been consecrated at Lambeth Palace, in 1787. The episcopate, so long desired, was thus secured to the American Church. The three bishops necessary to a complete and regular consecration were on American soil.

Aside from this the outlook was discouraging indeed. Two bishops, twenty clergymen and sixteen laymen constituted this General Convention—a number no greater than would now be gathered by almost any missionary jurisdiction at its annual convocation. But admirable indeed was the work done by this handful of men. They ratified the Prayer Book, adopted the Constitution, and set the Church before the people of the land with reiterated claims to the possession of ancient faith and apostolic order. Yet what a hopeless task it seemed!

II

The Lean Years

We pass over twenty-two years, and in 1811 find the Church again assembled in General Convention. The years had brought her varying fortune—everything, one might think, except good fortune. At times it had almost seemed as though God

would indeed remove her candlestick out of its place, and that she would cease to exist as a national Church. The two bishops, twenty clergy and sixteen laymen of the Convention of 1789 had in 1811 become two bishops, twenty-five clergy and twenty-two laymen—an increase in twenty-two years of no bishops, five clergy and six laymen!*

To the modern Churchman the conditions under which the Church through these years continued to exist are almost unthinkable. Plainly she did not understand her own character or mission. Even the episcopate, sought and obtained with such great labor, does not seem to have been valued for its really permanent and divine characteristics. Great confirmation classes were at first recorded,—250 at one time by Bishop Seabury,—over 300 in Trinity Church, New York, by Bishop Provoost. But the novelty of the rite soon passed away, and its importance was little emphasized. The Bishops were compelled to remain rectors of parishes, and the exercise of their office was contracted. Even the saintly and devoted Bishop White, during twenty years, averaged only six visitations per annum, outside of Philadelphia. Bishop Mad-

* These figures show the increase in the membership of the General Convention, and only indirectly indicate the growth of the Church as a whole.

ison of Virginia, after his first visitation of his diocese, considered his duties as president of William and Mary College the more important, while the first Bishop of South Carolina never confirmed at all.* Bishop Provoost resigned in 1801 and busied himself for ten years with a new translation of Tasso and the study of botany, not even attending the services of the Church.†

The Great Stagnation

Such was the period of the great stagnation,—or may we not better call it the dormancy of the mustard seed? Who could then foresee the things which God had in store for His Church? Who can wonder at the despair which filled the minds of many, so that even a bishop could say that he doubted whether Episcopacy in America would not die with him? These things make more intelligible the astounding story told concerning Chief Justice Marshall,—himself a faithful and life-long Churchman,—who when approached for a gift

* South Carolina had entered the Federal Church on condition that no bishop be sent to her. Three years later she came to a better mind and elected the Rev. Dr. Robert Smith, who was consecrated in 1795 and died in 1801. No successor was chosen for eleven years. See Perry, Vol. II, page 189, note.

† Conditions were more hopeful in Maryland, where Bishop Claggett (the first man consecrated on American soil, and the only one deriving from both the Scotch and the English lines) was doing a quiet and faithful work, too little known or appreciated. Also, in Maryland, the Church was not despoiled by the State after the Revolution.

toward the Theological Seminary at Alexandria made the gift indeed, like a loyal son of the Church, but at the same time declared that he doubted whether he were not doing a grave wrong in encouraging any young man to enter the ministry of the Episcopal Church, which in his judgment was destined to die out within a generation.

Thus begins the history of the Church which first secured in America the Apostolic ministry in its three-fold order.* Losing on the one hand thousands of her members to Methodism, and on the other missing a chance to make lasting gains among the immigrant Lutherans, the Church seemed to slumber on, unconscious of her heritage and her calling.

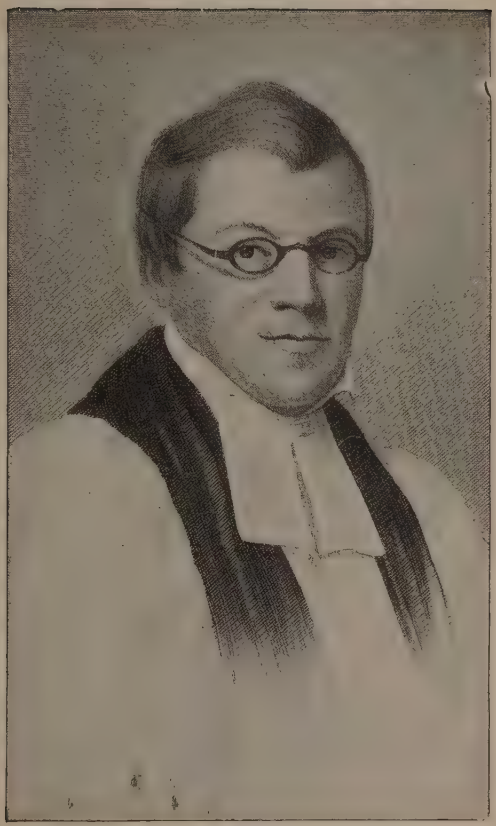
A Period of Adaptation

It would be unjust, however, to give the impression that this period contributed nothing to the Church's growth. A really important development was going on. We must remember that everything, both in Church and State, was experimental. The republic was passing through the throes of

* John Carroll, Roman Catholic Bishop of Baltimore, was not consecrated until 1790. At that date not only Seabury but Bishops White and Provoost had already been consecrated and were established in sees. They had received their Orders with entire regularity at the hands of three bishops. Archbishop Carroll, acting alone, consecrated other bishops. Through him the Roman Catholic Orders in this country have been derived.

adaptation and learning how rightly to use liberty under law. Even greater was the difficulty which the Church faced. In all English history there had been no such thing as lay representation in ecclesiastical bodies—a principle fundamentally embedded in the new Constitution. It was an idea almost as revolutionary in character as that of a bishop who did not live in a palace and wear a wig! Then, too, the clergy had for one hundred and fifty years known nothing but a shadow of episcopal oversight. The whole question of the constitutional relations of bishops, clergy and laity with one another and with the general Church, had to be worked out and adjusted. This was done fairly well during these first twenty-two years. The structural development was going on, and at the end of the period the general plan of the Church's law and order was thoroughly established.

The Church was finding herself. She was realizing her unity. This sense of unity took hold and flowered in a truer conception of the episcopate. The bishop of wigs and carriages, with much of the aristocrat and a little tinge of "my lordship"—the prevailing English type of that day—could not be successfully reproduced in America. More than ever, having at last obtained the episcopate, did the Church realize how essential it was to her unity and success;



RT. REV. JOHN HENRY HOBART, D.D.

but more than ever also was she beginning to see that an adaptation was needed, and that an American type of bishop—one who should be before all else a missionary—must be developed.

Thus did the Church, during this dark period of her history, develop her organization for conquest and readjust her ideals of leadership. She emerged with a united front and a clearer vision; which was, perhaps, as much as could be expected under the circumstances.

III

Leaders Raised Up

In His good time God raised up three men —and *they* raised up the Church. Hobart in New York, Griswold in New England, and Moore in Virginia were, under God, the three personalities which ushered in for the Church the period of internal growth.

In 1811 Bishop Moore, the coadjutor of New York, was stricken with paralysis. Bishop Provoost had resigned his work ten years before and was devoting himself to the study of botany and the classics. The diocese of New York therefore proceeded to elect an assistant bishop, and the choice fell upon John Henry Hobart, the leading young High Churchman of his day. The difficulties surrounding his con-

secration, which for a time seemed insuperable, were finally overcome, though in this transition from the old order to the new it is not generally realized by how narrow a margin the Church escaped the necessity of seeking once more her Orders from abroad.

When Hobart was consecrated* there were only six bishops in the nation; three were necessary for regular consecration. Bishop Moore was incapacitated by paralysis; Bishop Claggett of Maryland fell ill on his way north; Bishop Madison did not think it worth while to leave his college duties; White of Pennsylvania and Jarvis of Connecticut were alone available, unless perchance Bishop Provoost would consent to join in the consecration. Happily he did leave his lexicons and herbariums long enough to come to Trinity Church for the service—a service which was to be long remembered in the annals of American Church history, for it not only reinforced the seemingly waning episcopate, but also brought to the side of Bishop White vigorous coadjutors whose constructive ideals helped to recreate the Church. With Hobart and Griswold, little as they re-

* Bishop Griswold also received consecration at the same time and place. For a suggestive treatise on the historical features of the incident see a sermon preached in Trinity Church, New York, by Bishop Kinsman on the one-hundredth anniversary of the consecration, published in *The Living Church,* June 10, 1911.

alized it, began the evolution of an American type of bishop, better fitted for the needs of a new land. The men who, one after another, were now called to leadership in the Church, were bishops of a new sort.

Bishop Hobart

Bishop Hobart set himself earnestly to strengthen "the things which remained" in the diocese of New York, which sadly needed a guiding hand. The carelessness of Bishop Provoost and the feeble health of Bishop Moore had wrought much disaster to the Church. It was a time of weak faith, lax morals and rampant infidelity, and the Church suffered sadly.

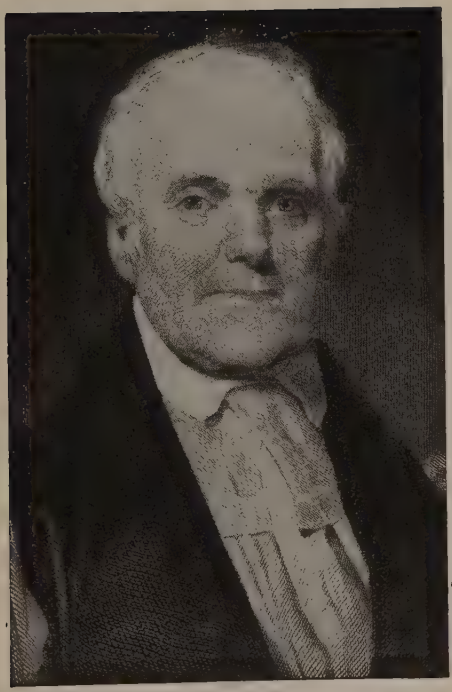
From the beginning the new bishop took a prominent place in the Church's life. He was a moral and intellectual power. He loved the Church, he loved books, and he loved the souls of men. He was, above all things, a man of action, exhorting, organizing, rebuking, zealous for the honor of the Church and the salvation of mankind. He was also a missionary, and it was he who sent the Gospel to the Oneida Indians in the central part of the state. His life flamed like a fire in the midst of the prevalent laxity and inertia, and it was a fire which sometimes scorched. Doubtless he was not always wise, for he had the defects of his virtues.

"Give me a little zealous imprudence," was one of his favorite sayings. He went about his great diocese with energy and consecration of life; he stimulated and inspired everywhere. Called to the administration of the greatest diocese in the American Church, for nineteen years he exemplified the words of the Psalmist; for "he fed them with a faithful and true heart, and ruled them prudently with all his power." It was while he was on a missionary visitation in a remote part of his diocese that the summons came which called him home—a bishop than whom few have left a deeper impress upon their age, and a nobler memory of brave deeds well done.*

Bishop Griswold

For the Eastern Diocese, too—as New England, with the exception of Connecticut, was then called—at the same time with Hobart, Alexander Viets Griswold was advanced to the episcopate. He rekindled the flame of spiritual life which in many places had burned almost to ashes. Like Hobart in New York he seemed almost compelled to create the

* Hobart College, Geneva, the General Theological Seminary and the New York Bible and Common Prayer Book Society owe their beginning to Bishop Hobart. He published the first religious periodical, edited a Family Bible, produced devotional manuals and organized and stimulated Sunday School work—a comparatively new thing in that day. He was also most active in Church defence, originating the phrase which has been so frequently used to define the Church's position, "Evangelic truth and Apostolic order."



RT. REV. ALEXANDER V. GRISWOLD, D.D.

Church anew, but his intense consecration and simple piety, combined with a faithfulness most conspicuous, produced their inevitable effect. Everywhere he journeyed, prayed and preached, and by sheer force of his own real goodness and loving self-sacrifice reawakened personal religion in the lives of thousands throughout the thirty-two years during which it was granted him to serve in the episcopate.

In Virginia, too, conditions were no better. In a single generation the power of the Church had been swept away. The grants of the English crown were, of course, taken from her, and it was not strange that she became a mark for plunder. Glebes and other property were sold for a song, and the proceeds were to be used "for any public purpose not religious." The act directing the sale excepted churches with their furniture, church-yards, and donations made for the use of the Church; but the purpose was evidently a thorough-going disestablishment and wrought serious hardship. Discouraged and without support, the clergy in large numbers laid down their spiritual callings. At the outbreak of the war they numbered ninety; at its close they were twenty-eight. At the Convention of 1812 only thirteen could be gathered.*

It was even worse in 1814 when Richard

* See McConnell: *History of the Episcopal Church*, p. 287.

Bishop Moore

Channing Moore was consecrated Bishop of Virginia. He found in his diocese only five active clergy. When he died, after an episcopate of twenty-seven years, he left one hundred earnest clergy serving one hundred and seventy congregations. To William Meade, the tireless young bishop who assisted Bishop Moore in his later years, is due much of this growth.

The Period of Internal Growth

These three bishops—Hobart, Griswold and Moore—were types of the new order. Other men of the same spirit carried on the work in other places. The Church expanded and prospered; churches were built; missions established; state after state elected its bishop, until, in 1835, twenty-four years after the consecration of Hobart and Griswold, the bishops in General Convention numbered fourteen instead of two; the clerical deputies had become sixty-nine instead of twenty-five; and the laymen fifty-one instead of twenty-two. The nine states represented had increased to twenty-one.

IV

The Call to Go Forward

This General Convention of 1835 which met in the city of Philadelphia was—with the possible exception of the primary Convention in 1789 — the most momen-

tous gathering which the Church has ever known, and it may justly be regarded as marking a supreme epoch in her history. It was then that the Church awoke and set herself about her great task.

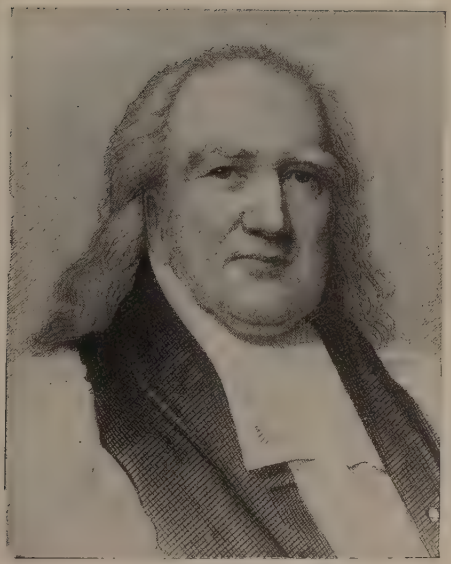
As yet the missionary idea had not taken deep root. Largely and necessarily concerned in previous years with the great problems of her own internal growth—indeed of her very existence in the new land where circumstances had been so tremendously against her—it was not strange that the American Church should not earlier have understood herself. She was, in the eyes of the Nation, and largely in her own eyes, a respectable and exclusive sect of English origin and Tory proclivities. Her missionary enterprises, such as they were, had been the efforts of a volunteer society embracing a small number of people; a society which men joined as they might any other association for the promotion of a worthy enterprise. Loosely organized, a suppliant for the Church's casual bounty, such a society could not obtain a serious hold upon her consciousness. The vision was narrow and the results were meagre.

But now two great things happened: first, the Church discovered that she herself was the missionary society; second, she created the missionary episcopate.

A committee had been appointed at a previous convention to consider and report on missionary reorganization.* It consisted of Bishop G. W. Doane, the representative High Churchman of his day, Bishop McIlvaine, the leading Evangelical, and Dr. Milnor, rector of St. George's New York. To them, in their deliberations, it came like a revelation that there was a simple and vital basis for membership in the missionary society. They found themselves instantly agreeing to the suggestion of Dr. Milnor that the Church herself was such a society, and that every baptized child of hers was a member thereof. A report embodying these principles was immediately prepared and unanimously adopted, and the whole scope of the Church's missionary

1. A New Ideal

* Agitation looking toward the formation of a missionary society had begun as early as 1815. In 1817 the Rev. Joseph R. Andrus, of the Eastern Diocese, offered for missionary work among the heathen. As we had no organization under which he could be sent, he applied to the Church Missionary Society of England, who responded, suggesting the formation of a missionary society in the Episcopal Church of the United States, and offering by way of encouragement to pay $1,000 into its treasury when established. In 1820 an abortive attempt was made, which was followed in 1821 by a regular organization bearing the present title and consisting of the members of the General Convention and such persons as paid at least $3.00 annually. The business was conducted by a Board of Directors who met annually and a smaller executive committee which met more frequently. There was a treasurer and two secretaries.



RT. REV. RICHARD CHANNING MOORE, D.D.

enterprise was thereby transformed and enlarged. Instantly the new conception took its place among the religious convictions of the Church, and with it there came an enlarged view of her responsibilities, which were seen to be not only nation-wide, but world-wide.

The missionary sermon preached by Bishop McIlvaine before the Convention sounded a note which has echoed throughout the years and is still a guiding principle of our work:

The Whole Church a Missionary Society

"The Church is a great missionary association, divinely constituted, for the special work of sending into all the world the ministers and missionaries of the Word. But if such be the cardinal object of the whole Church, it must be alike the cardinal object and duty of every part of that Church, so that whether a section thereof be situated in America or in Europe, or the remotest latitudes of Africa, it is alike required to attempt the enlightening of all the earth; and though it be the smallest of the local divisions of the Christian household, and though just on its own narrow boundaries there may be millions of neglected pagans swarming with the horrors of heathenism, still that little section of the Church is to embrace within the circle of its zeal, if not of its immediate labors, the destitute of all the earth."

With such words as these echoing in their

ears the members of the Convention adopted a Constitution for the guidance of the Church's Mission, in which it was declared that "This Society shall be considered as comprehending all persons who are members of the Church," and "for the guidance of the committees it is declared that the missionary field is always to be regarded as one—The World; the terms Domestic and Foreign being understood as terms of locality, adopted for convenience. *Domestic* Missions are those which are established *within,* and *Foreign* Missions are those which are established *without,* the territory of the United States."

At last the Church had begun to understand herself! Thus she took her first step in a glorious advance.

2. A New Method

The first question had involved principles and ideals; the second was one of practical efficiency. If the words of her declaration were true, the Episcopal Church in America, as a national branch of the Catholic Church, immediately became responsible for planting her faith and order throughout the nation and the world. How was this to be done?

We must not fail to recognize that the situation was a difficult one. That which is the ultimate strength of the Church was for the time

her immediate weakness. An Episcopal Church without a bishop is like a body without a head. It is a marvel that under the conditions of Colonial times the Church could grow at all. Only the distant and somewhat vague connection with the See of London served to fill the great void and create a technical sense of unity. Yet how was the episcopate to be established in distant places where priests and parishes were not? Such a thing had not been heard of. The only ideal of a bishop which existed was that of a man who ruled over parishes already established, and controlled a Church already brought into being. It is not strange that the apostolic conception of a bishop as the first missionary, carrying with him to distant places the fulness of the Church's ministry of grace, had long been obscured.

Forerunners of the Missionary Bishops

It is true that one or two had grasped this idea. Philander Chase, the born pioneer and sturdy man of God, had heard the call of the wilderness and gone out into it. He had himself felt, and had inspired in others, a conviction of the futility of an Episcopal Church without a bishop. Going to Ohio in 1817 he was, in the following year, elected bishop by a so-called convention of two clergymen and nine laymen, and in 1819 was consecrated as bishop of that western wilderness. After heroic labors and hardships—not

a few of these the results of his dominant and autocratic personality—leaving behind him as a monument Kenyon College, which he established at Gambier, he went on in 1831 to the Territory of Michigan, which then included practically all the known Northwest. Plunging once more into the trackless forests, he reappears four years later in Illinois, where, in this memorable year of missionary awakening, 1835, by a corporal's guard he is again elected bishop of a diocese which had, in all, four presbyters, one church building and thirty-nine communicants.

James Hervey Otey had also, in 1833, been chosen by a convocation of five clergymen—the entire number of clergy in that part of the country at that time—as bishop of Tennessee, and was consecrated in the following year. He attempted to do for his state and the great southwest which lay beyond it some such thing as Chase had been doing in Ohio and Illinois with equal devotion and equal hardship. But of him we shall speak later.

No doubt such men as these had unconsciously been shaping the convictions of the Church. It could not but be seen how sharp was the dilemma. On the one side was the Church's responsibility—certainly for the entire nation, and after that for the world; on the other, the ineptitude of the Church unless

RT. REV. PHILANDER CHASE, D.D.

equipped with her apostolic ministry in its three orders. How, then, could the episcopate reach the United States and the world? Ohio, Illinois and Tennessee had solved the question by a most desperate resource—by electing, in their feebleness, a man to whom they could give no support, and for whom there was not even a strong parish of which he could be rector. This plainly was an impossible burden, which only a few daring souls would take up. And no man so elected could hope to do his work as it should be done.

It was at this time that there flashed upon the mind of the Church another solution. Bishops must be *sent*, not called. Students of ecclesiastical polity reminded themselves that the episcopate is committed not to a single man, but to a body—the *episcopatum in solidum*. Not to the individual bishop, but to the House of Bishops was entrusted the preservation of faith and order, and therefore the jurisdiction over the national Church.

Bishops must be Sent—Not Called

If the *jurisdiction* lay with them, then the power of *mission* also was theirs. It was competent for them to choose and create a bishop who should be their vicar, and represent the American Episcopate in places where its constituent members could not go. And thus there emerges the Missionary Bishop, elected by the

House of Bishops and exercising jurisdiction on its behalf in such places outside the limits of organized dioceses as it shall decree.

This was a perfectly sane and logical solution of the problem—and it was also a restoration of the primitive ideal of the episcopate. It was the opening of a door of opportunity so great that the Church of that day could not possibly have understood the consequences which were to follow.*

Yet some forecast of that which God was doing through them must have stirred the hearts of these good fathers of the Church. Many of them had stood faithful in the sad day of disappointment and in the trying day of internal growth. Now their vision seemed suddenly enlarged, and the whole Convention breathed a hope and an enthusiasm such as had never been known in the Episcopal Church.

The Church Facing her Task

At last the Church was awakening. Great trials, many disappointments, even sad discouragements lay before her, but she had taken up her task and faced her problem. The events of this memorable year had determined the ideals by which she was to be guided. She knew herself set to be a mis-

* Some one has described this as "one of the few occasions when the Episcopal Church really acted as though she believed in episcopacy."

sionary throughout the length and breadth of this land, and the lands beyond—and she has never lost the vision. She was at last true to the commission of her Lord, and her reward came according as she was faithful.

III

IN THE LAND OF THE LAKES AND RIVERS

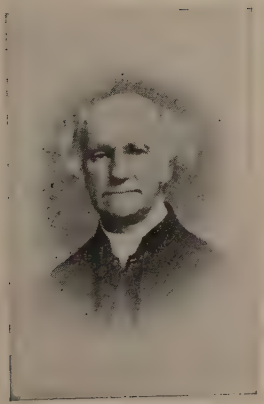
THE Church assembled in her General Convention of 1835 had seen a new vision of herself as a host whose marching orders pointed toward the lands beyond. Inspired by this conviction, a new adaptation of primitive order had been made, and a canon establishing the missionary episcopate had been passed. It remained to choose the fields and select their bishops.

The Response to the Call

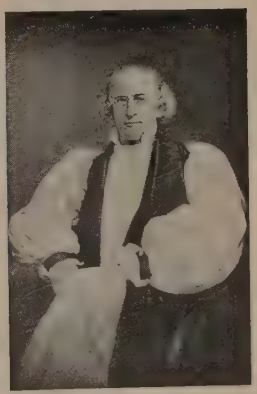
On the first day of September the announcement came that the House of Bishops had elected men for the Northwest and the Southwest. These vague terms practically meant the old Northwest Territory and a newer Southwest lying beyond the Mississippi, whose bishop, to use a term borrowed from the weather bureau, was to be "central in Arkansas."

Thus the first application of the missionary episcopate was to our own land, and not to a foreign field. Perhaps the Church had not yet received her broadest vision; for it was nine

BISHOP KEMPER IN HIS YOUTH



BISHOP C. P. McILVAINE



BISHOP G. W. DOANE

years later that our first missionary bishop was consecrated for a foreign land, but from that time the expansion of the episcopate at home and abroad proceeded on an equal footing.* Probably a majority in this convention would not have been ready to send a bishop beyond the seas; at any rate it was decided to try the new officer of missionary advance first in the home field. The need for him there was specially realized by these men whose children were looking, or it may be, already trooping, toward the west.

Leaders Chosen

So with solemn earnestness the House of Bishops responded to the call for a great advance and chose the Rev. Francis L. Hawks, D.D., as Bishop of the Southwest, and the Rev. Jackson Kemper, D.D., as Bishop of Indiana and Missouri, to which title was afterwards added that of Missionary Bishop of the Northwest. Both men were prominent clergy of the Church in their day, Dr. Hawks being rector of Calvary Church, New York, and Dr. Kemper of St. Paul's Church, Norwalk, Connecticut.

Jackson Kemper was born in the year 1789, and was of German ancestry. He had received a liberal education and had enjoyed the ad-

* Since Bishop Kemper's day practically one-third of the consecrations have been to the missionary episcopate. Of these bishops one-fourth have been sent to foreign lands.

vantages of culture and refinement. The greater part of his ministry, which had extended over twenty-four years, was spent in Philadelphia in close association with Bishop White, whose faithful helper he was in all diocesan matters.

Dr. Hawks declined his election, and the Southwest had to wait for its bishop, but with soldierly promptness Jackson Kemper, having seen a duty, hastened to perform it. He accepted the office and was consecrated at St. Peter's, Philadelphia, on September 25th—the last man upon whom the patriarchal Bishop White laid hands in consecration. In this act there also joined that bishop—twice technically a diocesan, but really a veteran missionary—Philander Chase. It was a good strain from which to derive one's spiritual lineage.

The Marching Orders

The great sermon preached by Bishop Doane at the consecration of Bishop Kemper was a noble utterance. "What," he said, "is meant by a missionary bishop? A bishop *sent forth* by the Church, *not sought for* of the Church; going *before* to organize the Church, not waiting till the Church has partially been organized; a leader, not a follower, in the march of the Redeemer's conquering and triumphant Gospel; sustained by their alms whom God has blessed both with the

power and will to offer Him of their substance, for their benefit who are not blessed with both or either of them; sent by the Church, even as the Church is sent by Christ.

"To every soul of man, in every part of the world, the Gospel is to be preached. Everywhere the Gospel is to be preached *by, through* and *in* the Church. To bishops, as successors of the Apostles, the promise of the Lord was given to be with His Church 'always, to the end of the world.' . . . Open your eyes to the wants, open your ears to the cry, open your hands for the relief, of a perishing world. Send *the Gospel.* Send it, as you have received it, *in the Church.* Send out, to preach the Gospel, and to build the Church—to every portion of your own broad land, to every stronghold of the Prince of hell, to every den and nook and lurking place of heathendom—a missionary bishop!"

Such was the ideal of the Church's Mission which we shall see worked out in the following chapters. Each chapter will suggest a different problem, presenting it by the use of typical illustrations:

The Line of March

(1) Kemper seeking the Pilgrim Children in the Land of the Lakes and Rivers.

(2) Whipple and Hare on the prairies winning the Foreigner and the Indian.

(3) Tuttle in the mountains among the Peculiar Peoples.

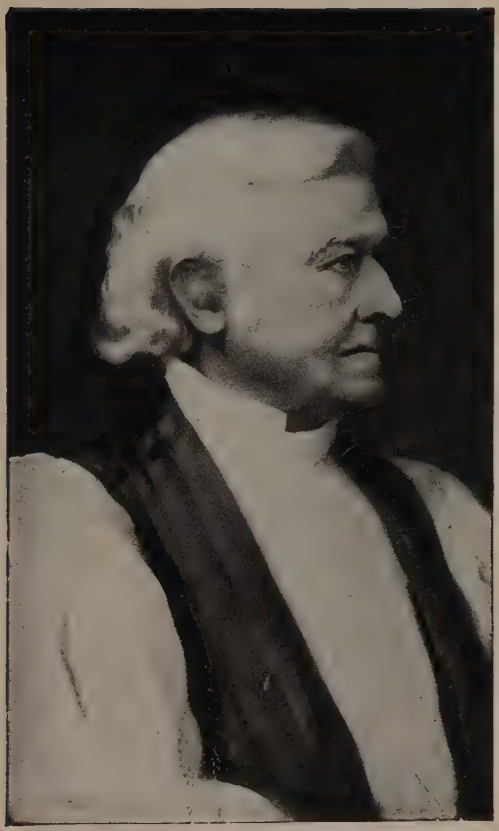
(4) Kip and Scott, Morris and Rowe at the meeting-place of the East and West, on the Shores of the Pacific.

Many other problems were of course involved, for every missionary bishop has faced a more or less complex situation. Life and growth can never be rigidly classified, and no arbitrary divisions, however broadly true, can be exclusively so. Yet it is true that with these special phases, which cover so many lines of missionary endeavor, the periods and persons of whom we shall treat were particularly concerned.

Kemper-First Missionary Bishop

Within six weeks Bishop Kemper was on his way to his distant field. Not altogether as a stranger did he go, for in company with Dr. Milnor he had, the year before, visited the Indian mission at Green Bay, and through his activity as a member of the Board of Missions* he was already familiar with such work as was being carried on in the West; while in the twenty years he had spent, not only as a parish priest in Philadelphia, but as an active missionary making

* Bishop Kemper was a member of the first and all succeeding missionary boards of the general Church. See note on p. 50.



RT. REV. JACKSON KEMPER, D.D.

yearly tours throughout western Pennsylvania, he had learned many lessons of border work and life.

Consecrated for Indiana and Missouri (between which two jurisdictions lay the state of Illinois), Bishop Kemper found on arriving in his field that he was possessed of the following equipment: One clergyman, but no church building in Indiana; one church building, but no clergyman in Missouri! And here he began to lay foundations. Accompanied by the Rev. Samuel Roosevelt Johnson, who had come with him from the East, he traversed the southern portion of Indiana, visiting towns of a thousand inhabitants which had no place of public worship. Across the southern part of Illinois they drove in an open wagon with the trunks serving as seats, and toiling through a swamp fitly named "Purgatory" arrived at St. Louis the middle of December.

His Task

Already for years the increasing tide of immigration had been pouring into the new territory across the Alleghanies or making its entrance by way of the Great Lakes. The population in 1835 may be roughly estimated at 830,000. Its area was over 300,000 square miles. In every band of immigrants there had been some, at least, connected with the Episcopal Church, but almost never

had that Church in any effective way accompanied first movements of the people. It was the Methodist circuit-rider, or the itinerant Baptist preacher, or the hardy Presbyterian minister who was to be found doing, as best he might, the pioneer work of the frontier. The allegation of the present day that the Episcopal Church only arrives with the Pullman car is not true, but it came much too near being true in the days when there were no Pullman cars and very few ox-teams—when on foot, or at best on horse-back, or perhaps in some small boat, men found their way along the trails which led toward the west.

Some beginnings had, of course, been made by the Church. We have seen how Philander Chase, in 1817, had been among the pioneers of Ohio and had early established a central Church influence there, becoming its first bishop; and how, in 1831, resigning Ohio, this indomitable pioneer had pushed on into Michigan, and became four years later the Bishop of Illinois. Michigan had organized a diocese, but had no bishop. It boasted eight clergymen, including a navy chaplain, ten parishes, two hundred communicants and three church buildings. There was an Indian mission at Green Bay, Wisconsin, whither the Oneidas, deported from New York in 1823, had been followed by the affectionate interest of Bishop Hobart. With

these exceptions the Church was practically unrepresented in the great Northwest Territory, save as there might be a casual priest or deacon who for health or family reasons had chanced to join the pioneers; or where some army chaplain ministered to the people near his post.

Probably there were not, in all the country lying west of the Alleghanies, more than thirty clergy and perhaps a score of church buildings. The actually recorded communicants numbered less than a thousand, though in every direction there were the scattered sheep who belonged to the Church's flock, but had none to rally or feed them.

Such was the problem of our first missionary bishop. To follow his journeyings and to trace the history of his achievements would be impossible. We shall try rather to discover what were the difficulties he was confronting, what the personality of the man, and what measure of success was granted to him during this period of the Church's expansion.

His Difficulties

The performance of his work was beset with serious difficulties, some of which may be indicated thus: (1) *The vast territory and the means of communication.* Bishop Kemper was not willing to be anything less than the bishop of all the people and of

the whole country, but there was not a single railway west of the Alleghanies. Over a region comprising the present states of Indiana, Missouri, Iowa, Minnesota, Wisconsin and parts of Kansas and Nebraska, he was compelled to travel by stage coach or lumber wagon, in the saddle or on foot, except where he could use the Mississippi and its confluents. His greatest luxury was the cabin of a river steamer of the early day.

(2) *The lack of helpers.* Enthusiastic as the Church had been in sending out her missionary bishops, they were very rarely followed by missionary priests. A few devoted men like Breck, Adams and Hobart, at Nashotah, or the little band that began pioneer work in Minnesota, were his chief reliance. For years, in many places, he was not only bishop, but the whole band of clergy. Failing to secure helpers in the east he turned with energy to the field itself, and in the hope of eventually developing a trained body of laymen and some future clergy within his own territory, he founded Kemper College, St. Louis, and persuaded Breck and his companions to give themselves for the establishment of an associate mission out of which grew Nashotah,* and later Sea-

* For the history of Nashotah see a pamphlet entitled *Nashotah House,* by Bishop Webb. Church Missions Publishing Co.

bury. But the clergy raised from the soil were still a long way off.

(3) *The Pilgrim Children.* The settlement of the Middle West was largely from the East. The special problem was, as we have said, that of the Pilgrim Children. Literally so, for the vast majority were Puritans, or at least unfamiliar with the Anglican Church. The Church in the East had appealed chiefly to the more cultured and wealthier people. Few of these migrated to the West, which was much given over to extravagant forms of revivalism. The sect spirit was rampant. There were fine types of devoted Christian men among the border ministry of that day, but these were not common; more frequently the preachers were lacking in education, and sometimes in qualities more important for one who is to stand as a Christian example. Men living in a region burned over by the fires of religious sensationalism were repelled by the lack of correspondence between religion and morality. Freed from the religious restraints of their earlier home, and eager chiefly to seize material opportunities and acquire sudden wealth, thousands had grown careless or abandoned all religious practices.

(4) *The crudities and uncertainties of a new land.* The material out of which, and the instruments by which, a religious life such as the

Church inculcates could be formed were largely lacking. Schools were few; churches there were none. Many of the settlers had little but their clothing and their optimism—not much of the former but plenty of the latter, as is usually the case in a new land. Each little hamlet was certain that it would become a great metropolis. Each one of a thousand communities, far more promising than that frontier trading-post set in the mud at the foot of Lake Michigan, dreamed of itself as a Chicago. And how could one foresee the drift of the future? Who could know where railways would run and great cities spring up, or where the Government would start its reclamation projects?

So leaders of the Church of that day sometimes made mistakes of judgment. Occasionally the wrong place was manned, or a school or church established in a community which did not fulfil the promise of its youth. The restlessness of a frontier people—many of whom had come, not to build homes or make permanent settlements, but to wring a coveted fortune somehow, as quickly as possible, out of a new land—made consecutive and constructive Church work most difficult; but the wonder here, as in every case where men have gone obediently trying to fulfil the command and spread the Kingdom, was that such great things were accomplished with such meagre

resources and that the mistakes were so few.*

(5) *The lack of financial support.* Probably there is no missionary enterprise which has not thus suffered, and does not continue to do so; and until such time as all shall recognize their duty to be either missionaries or the supporters of missionaries no doubt the lack of money will be a serious obstacle, but this was conspicuously the case at the beginning of the Church's work in the middle west. The missionary contributions of that day amounted to only $30,000, and only one-half of that was available for domestic missions. Again and again Chase and Kemper, and the bishops who followed them, appealed to the Church for the pittance which, added to the sum received from their fields, would give the clergy a living support, but too frequently they asked in vain. Discouraged by this failure and oppressed by the little he was able to accomplish in the face of the rapid increase in the population, we find even the sunny-hearted and trusting Kemper saying: "Were it not for the sure word of prophecy and the precious promises of the Redeemer, I would wish to relinquish the post

* Anyone who has seen the abandoned enterprises and deserted manufacturing and agricultural plants which strew our Western country, will realize how vastly they are in excess of any mistakes or failures which may be credited to the Church. Yet the former were projected by keen business men.

which I sought not, and where I have almost thought at times that I commanded a forlorn hope."

Not only did he suffer disappointment from the general Church, but we find him also mourning over the niggardliness of congregations which might better support their clergy. His frequent appeal was for the inculcation of self-support—that branch of teaching so often, through false modesty or sensitiveness, neglected by the clergy. In one church we find him saying to a congregation where a missionary of the Board had labored for five years without local remuneration, "You have no right to expect the Mission Board to sustain you forever. I desire to make this fact plain and clear to this congregation." Even this plainness of speech brought small response, for the gift of the following two years amounted to $65.00.

His Encouragements

Such was the task, but outweighing the difficulties there were fundamental elements of success. There was the certainty of Christ's promise to be with those who go in His name to win His children; there was the bishop's supreme faith in his own apostolic mission; and there were, scattered throughout the vast area over which he travelled, the scores of faithful souls who still loved

PREACHING CROSS ON THE SITE OF NASHOTAH'S FIRST ALTAR

the Church of their early days, and whose touching gratitude for his ministrations made his pilgrimages and his hardships a joy. Out of this seed the Church of the middle west was born, and by men who were worthy followers of this great leader her foundations in that great region were laid.

His Personality

We have said almost nothing about the man himself, partly because his was a complex nature somewhat difficult to analyze, and partly because the man is best described by telling of his accomplishments; but the following estimate from the pen of a layman is worthy of reproduction. The writer was the Hon. Isaac Atwater, editor of one of the first papers in the Territory of Minnesota, published at St. Anthony Falls, afterward Minneapolis. He describes the bishop as he appeared when making a visitation to Minnesota in 1852:

"Bishop Kemper appears something over fifty years of age. Although his hair is assuming a silvery gray, time has in other respects dealt lightly with him; for his frame is erect, his step is as firm and complexion as ruddy as thirty years ago. His countenance bears the unmistakable impress of benevolence and kindness of heart. You cannot look upon his bland, open face and portly frame, strong

with vigorous health, without feeling that the heart within dwells in perpetual sunshine.

"On a beautiful and quiet farm in the eastern part of Wisconsin, while not engaged in the arduous duties of his station, in unostentatious dignity and unaffected simplicity, he illustrates in his daily life all the Christian virtues of the Gospel which he so successfully and eloquently preaches.

"In action he is not a disciple of the Demosthenean eloquence. His gestures are few and not remarkably graceful, though generally appropriate and well-timed. He has a voice of great sweetness, musical in its intonations, which he manages with skill and effect. There is something in the tone, inflections and volume of his voice as he reads a hymn or the sublime service of the Church, that convinces you there is heart, soul, feeling there.

"His sermons are logical, instructive and practical. Some of them are beautiful specimens of elegant composition, but in general would not receive as much attention in print as when falling from the author's lips. Much of their power consists in delivery—in the speaker's earnestness, sincerity and unaffected goodness. He preaches to the heart rather than to the head; appeals more to the moral sentiments and warm sympathies of the soul than to the intellectual and reasoning faculties. He

is always elevated, solemn and impressive. He never lets fall a trifling remark, or one calculated to raise a smile on the countenance of his hearers. Nor does he pause to entertain his audience with touches of fancy or flights of imagination.

"Bishop Kemper displays in his sermons nothing of the subtle metaphysician. It requires no careful thought or intense application to follow him in his train of reasoning. Sentence after sentence, big with important truth, rolls from his lips, and falls with most irresistible persuasion and convincing eloquence on the heart of the sinner. He does not inform the intellect and leave the heart unaffected.

"In the social circle Bishop Kemper is at once dignified and affable, frank and open in conversation, perfectly at ease himself, and possessing the happy faculty of making all within his influence feel the sunshine of his presence. It is in the interchange of the 'gentle courtesies and sweet amenities' that some of the loveliest and most striking traits of his character are displayed. In him are blended the varied characters of the faithful minister, the kind neighbor, the disinterested friend, the patriotic citizen and the refined gentleman."

Such was the man who went up and down the western valleys, visiting feeble missions and

presiding at convocations and councils. Said a prosperous western man, pointing to Bishop Kemper: "Yonder is the richest man in Wisconsin." "To the worldly," says Bishop Whipple, "he showed the beautiful simplicity of a life of self-denial; yet he was always and everywhere the bishop. In the lumberman's camp, in the Chippeway lodge, in the log-cabin or the city home, men saw in the simple grandeur of his holy life 'the sign and seal of his apostleship.'"

His Achievement

For nearly thirty-five of the sixty years during which he served at the altar, Bishop Kemper traversed the land to which he had been sent. One after another, dioceses were erected out of his vast jurisdiction, and at last, when in 1859 the election of Bishop Whipple was approved by the General Convention, he reluctantly surrendered the title of missionary bishop which he had so nobly borne, and became the diocesan of Wisconsin.

"What had been accomplished? Twenty-four years had passed away, and by God's blessing on the Church he now saw Missouri a diocese, with its bishop and twenty-seven clergy; Indiana a diocese, with its bishop and twenty-five clergy; Wisconsin, his own diocese, with fifty-five clergy; Iowa a diocese, with its bishop and thirty-one clergy; Minnesota an or-

ganized diocese, with twenty clergy; Kansas but just organized as a diocese, with ten clergy; and the territory of Nebraska not yet organized as a diocese, with four clergy; in all six dioceses where he began with none, and one hundred and seventy-two clergymen where he at first found two.''*

As though this were not enough, he devoted himself for another ten years to the administration of his diocese. He was spared to see his eightieth birthday, on Christmas Eve, 1869, but with the coming of the new year his strength began to fail. Still for several weeks he discharged his official duties, oftentimes writing his own letters, and to the end—which came on May 24th—he was serving the Church to which he had already given a service almost unparalleled in Christian history. His body rests in the cemetery at Nashotah, surrounded by many who were his stanch helpers in that early day; and of him his biographer has justly said:

''The Napoleon of a spiritual empire had passed away—and who would not prefer Kemper's crown to Bonaparte's? The missionary bishop of a jurisdiction greater than any since the days of the apostles—and St. Paul himself had not travelled as widely and as long, for

* Greenough White: *An Apostle of the Western Church*, page 177.

Kemper had gone 300,000 miles upon his Master's service—was gone to his reward. Well had his life borne out the meaning of his name: 'Kemper: *A Champion.*' With the great Apostle to the Gentiles he could say: 'I have fought a good fight; I have finished my course; I have kept the faith.' ''*

Otey—The Faithful Fellow-laborer

Preëminent above all others stood our first great missionary bishop. He had no equal in his own day and has had none unto this time, but there is another who should be mentioned as next in honor, with whom, through many years, he labored in faithful coöperation and loving comradeship —the pioneer of the Church in the old Southwest Territory.

James Hervey Otey was a six-foot-three giant, son of a Virginia farmer, who graduated at the University of North Carolina and joined the stream of emigration which was flowing toward the west, landing in Tennessee. While working as a pioneer school-teacher he came into contact with a passing priest of the Church and was baptized. Going to North Carolina he was ordained by Bishop Ravenscroft and returned to Tennessee, the only one of our clergy within the state, or within two hundred miles of his place of residence. A Church his-

* Greenough White: *An Apostle of the Western Church*, page 231.

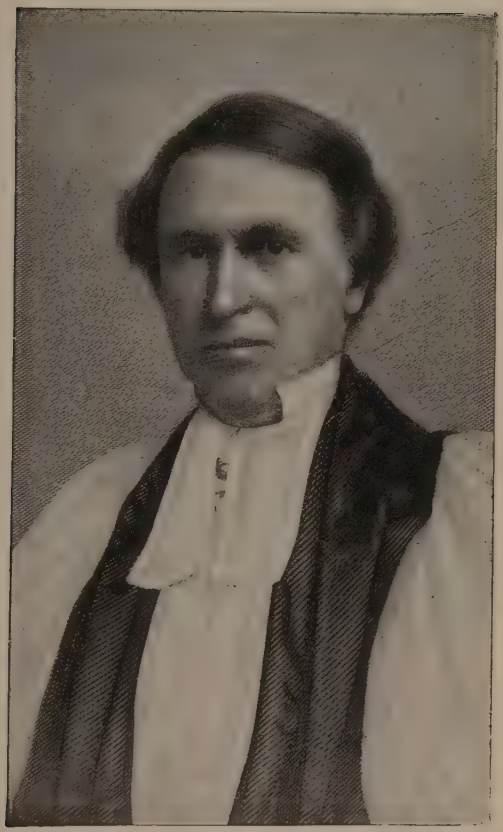
torian says of him: "His office was despised by the people among whom he lived, and his Church was held in contempt. Curiosity drew the people to 'hear the Episcopal minister pray, and his wife jaw back at him' in the responses. When they had come, however, Otey's splendid character and deep earnestness retained them. He was a man of the backwoodsman's own sort. Once when he was asleep in a rude tavern a local gambler waked him roughly and demanded possession of the bed. When the sleepy man demurred the gambler threatened to throw him out of the window. Then the sturdy priest thrust from under the cover a brawny arm, worthy of the Holy Clerk of Copmanhurst, and said: 'Before you try to throw me out of the window please feel that.' His stalwart Christian manliness and sweet devotion made him and his Church respected. He was tireless and successful in laboring for its growth. In 1829 he, with two other clergymen, met in Nashville and organized the Protestant Episcopal Church of Tennessee. When their number grew to five (1833) they chose Otey bishop, and a new state was admitted to the federal Church. The churches in Mississippi put themselves under Bishop Otey's care. Like Chase in Ohio he dreamed of a theological school. He was a teacher by instinct and habit. He labored for years to es-

tablish Christian education. He left his impress upon the public schools of his own state and Mississippi. He founded a school for girls and another for boys. But his own dream did not come true for many a year, when it was realized in the University of the South. In the first five years of his episcopate the clergy of his diocese increased from five to twenty-one. But a whole generation had meanwhile been lost to the Church.'"*

A Circuit in the South

Kemper and Otey were close and life-long friends. Though far separated and each responsible for a vast territory, in purpose and sympathy they fought shoulder to shoulder. In the fall of 1837 Bishop Otey wrote urging his brother of the north to accompany him on a tour of the south. To Kemper the invitation came as a constraining call, and accordingly, in January, 1838, he dropped down the great river to Memphis, where news reached him that Otey, prostrated by an attack of fever, begged him to make the visitation in his stead. "If possible I shall gratify him," Kemper wrote home, "for I am much attached to him and I belong entirely to the Church." So began a magnificent tour which, taken in connection with his other activities, affords a most impressive spectacle of the

* McConnell: *History of the Episcopal Church,* page 307.



RT. REV. JAMES H. OTEY, D.D., LL.D.

expansion of the Church throughout the land at the opening of the second generation of the nineteenth century. His route lay through Natchez, New Orleans, Mobile, Pensacola, Tallahassee, Macon, Columbus (Georgia), Montgomery, Greensboro, Tuscaloosa, and Columbus (Mississippi), and terminated at Mobile and New Orleans, whither he returned in May. He could report that in about four months he had visited nearly all the parishes in Louisiana, Mississippi, Alabama, Georgia and Florida, confirming in nearly all; that he had consecrated eight churches and advanced two deacons to the priesthood; and that he had become a living witness to the Church at large of the wants, claims and prospects of the southwest.*

Even the above résumé does not do full justice to the work of Bishop Otey. He felt himself responsible for the lands and the peoples which lay beyond the Mississippi, and tried to penetrate as far as possible toward the west. With two such men on the skirmish line the Church was at least occasionally heard of and known to exist—but the line was two thousand miles long. What would have been the result had the men and the equipment been forthcoming to carry on worthily the campaign of the

* Greenough White: *An Apostle of the Western Church*, page 90.

Church on that great frontier when the day of opportunity was present?

Kemper a Type

In studying the land of the lakes and rivers we have concentrated our thought very largely upon a single figure, but not because he stands alone. Work of the same sort and under similar conditions was done by the bishops who followed him, some coming to take up portions of his original territory and others pressing farther on. Of Chase in Illinois and Otey in Tennessee we have already spoken, but Polk in Arkansas, Hawks in Missouri, Upfold in Indiana and Lee in Iowa, were faithful and efficient leaders in the campaign of conquest. Of them the same things were true, to a lesser degree, which were true of their distinguished predecessor.

Concluding Comments

We are reluctantly compelled to admit that the Church did not fulfil the promise of her great missionary convention in 1835. She made a good beginning, but permitted other considerations to paralyze her hands and divert her attention. She sent out her missionary bishops, but failed to back them up. The men and the money were never present to seize a tithe of the opportunities which lay open to these pioneers. Her weakness in the middle west to-day is the heritage of the

Church's inertia. In some measure she has learned her lesson—though not so well as one might wish.

The life of Bishop Kemper clearly shows that the methods and the equipment available and effective under settled and stable conditions are impossible to be had in the missionary work of a new land. The bishop who is himself his greatest and most active archdeacon, a band of itinerant clergy, a willingness to carry the Church and her sacraments to places where there is any kind of roof to cover them, or perchance not even that; an interested and coöperating body of Churchmen at the home base—are the essentials of success.

IV

THE MARCH ACROSS THE PRAIRIES

I

THE greatest event of the twenty years following 1860 was the discovery of the land of the prairies. Long after practically normal conditions of settlement had been reached along the Mississippi the plains which lay beyond it were largely an undiscovered country.

The Undiscovered Country

It is true that Lewis and Clark, sent by President Jefferson, had canoed and marched to Oregon in 1804 through the country just purchased from Napoleon, but they were simply following the water-way—the line of least resistance. It is true that across the plains trooped those thousands, presenting one of the most marvellous spectacles of history as they went to exploit the gold lands of the Pacific. It is true that the great transcontinental lines pushed their gleaming rails over prairie and desert, but they were only seeking the shortest and easiest way to the coast. Cattlemen began

to pasture their great herds on the plains from which the buffalo had been ruthlessly slaughered, but to none of these did the thousands upon thousands of acres which lay between the Mississippi and the mountains present themselves as a home for future millions and a mine of wealth for human need. Vast spaces therefore lay untenanted except by the roving Indian, who was allowed to remain where no one cared to settle, and here the Church found him when she came to win the land.

Even as late as 1870 a map was shown upon which, across western Nebraska and Kansas, eastern Montana and North and South Dakota, where are now the great fields of wheat and corn which feed a large part of the earth's population, was written the legend, "The Great American Desert." When the Northern Pacific Railway projected its line toward Oregon a benevolent government assisted it by a gift of forty miles on either side of its right-of-way—and doubtless smiled behind its hand after it had signed the bond. What that eighty-mile strip, hundreds of miles long, is now worth it would take a practical real estate expert with a large knowledge of figures to compute.

Minnesota, Iowa, Missouri and eastern Kansas were early recognized as possible habitable portions of the globe. People also were known

to exist in Arkansas, and of course someone was living in Texas; but in the estimation of the average eastern American these constituted the utmost limits of civilization, or even of sustenation.

Three Causes of Discovery

1. Doubtless the discovery might have come earlier had it not been for the engrossing and debilitating influences of the Civil War. We were too much occupied in fighting out the conflict to have time for settlement, even if men could have been spared for the purpose. But with the close of that terrific struggle another great wave of expansion may be said to have begun. One cause of this was the war itself. Thousands of men returned to find their places taken, or themselves unfit or unwilling to fill the places. Unrest seized them; they had seen larger things than the narrow farm or village where they were born; they had been men of the march and of the camp. The government offered them free land in the great West. They loved the life of adventure, and turned to it.

2. The transcontinental railways, while not devised for such a purpose, also became the promoters of settlement. Large parts of their land grants were sold to settlers. Stations were necessary—not that people might leave or board trains, but that there might be at cer-

tain intervals a water-tank and a telegraph operator. Given the stations, the people came. Wheat was sown by some foolhardy individual who did not listen when old farmers assured him that the season in that northern land was too short for it to mature. They were right—and wrong. They had forgotten that in North Dakota, Minnesota and Montana the sun shines for seventeen hours a day in midsummer, and that wheat grows as long as the sun shines on it; and they scratched their grizzled heads with astonishment when it developed that the cold springs and falls and the short summer of long sunshine were creating wheat of such wonderful quality that men had to invent a new name by which to classify it. "Hard wheat" was the highest title that had before been known; "No. 1 Hard" came from the new lands and commanded the highest prices.

3. To these was added the great impulse of a foreign immigration. The Civil War had done much to injure, but some things to help the nation. It had brought her before the eye of the world. The abolition of slavery had proclaimed in the most convincing way that America was the land of freedom, and the serf and the peasant of Europe sought her out. Into the west they went by train loads; the Scandinavian and the German, the Russian and the Pole, the Lithuanian and the Hun—almost all the northern na-

tions of Europe contributing to the great incoming tide.

Here, then, were the elements of an astounding population, and the land of the prairies and plains soon ceased to be the perquisite of the cowboy, or the dreary pilgrimage of the traveller to the far west. Men rubbed their eyes as they saw new commonwealths spring into being in a decade, and new states, carved out of the great wilderness, knocking at the door of the Union and proving not unworthy to take their place beside New York, Massachusetts and Virginia.

II

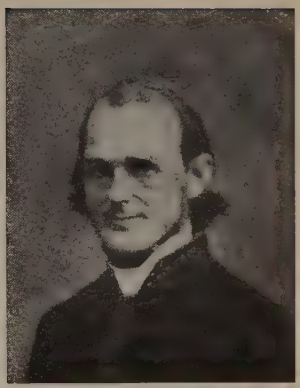
What was the Church doing? Some beginnings had early been made in this vast domain.

What was the Church Doing?

As far back as 1805, while Lewis and Clark were making their famous reconnoissance through the northwest, the Christian pioneer and Churchman, Philander Chase, was establishing far to the south in New Orleans the first congregation of our Church within the boundaries of the Louisiana Territory—under the oversight of the Bishop of New York!

Others had followed. Bishop Kemper had been chosen for Missouri as well as Indiana, and had made his first home beyond the Mis-

EZEKIEL G. GEAR



JAMES LLOYD BRECK
As he looked while serving in Minnesota

MISSION HOUSE ST. PAUL, MINNESOTA, 1850

sissippi. In Iowa, Minnesota and parts of Kansas and Nebraska he had travelled, carrying the Church's message. Bishop Otey also had penetrated the southern part of the Louisiana Purchase. Leonidas Polk had been consecrated Missionary Bishop of Arkansas, in 1838, but after two years had been transferred to the Diocese of Louisiana. Tardily enough came the missionary bishops into the land of the prairies, and still more tardily the men and the means to equip their work, but never again was a great section left to care for itself as best it might, and discover if perchance there were such a thing as an Episcopal Church.

Four Types of Leadership

Let us choose four men as types of all: Gear, the army chaplain; Breck, the missionary educator; Whipple, the bishop of the races; Hare, the apostle to the Indians.

Ezekiel G. Gear

As early as 1839 the Rev. E. G. Gear, lovingly known as Father Gear, army chaplain at Fort Snelling, Minnesota, had begun to preach the Church, in season and out of season, to all whom he could reach. Towns as yet there were none, but in scattered hamlets and in the fort he baptized and preached and gave the sacrament of the Holy Communion. He writes with joy in 1840: "At our last Communion fourteen partook, among them

a native Chippewa''—John Johnson Enmegahbowh, afterward our first Indian priest.

For twenty-seven years, during which he served under the government in different Minnesota forts, he was instant in the service of the Church; a counsellor, helper and friend of Bishop Kemper and his little band, as also of Bishop Whipple and those who aided him. In 1875, at the age of eighty years, then the senior presbyter of the Church in the United States, he was buried in the soil of the state for which he had done so much, and in the eulogy which Bishop Whipple pronounced on that occasion he repeated these words of the departed saint, which were the key-note of his life: ''We have nothing to do with results; we must do the work for God, and we shall find the fruit in the resurrection.''

Somewhere and somehow should worthily be told to the Church the story of Ezekiel G. Gear, army chaplain.*

Then, too, there was James Lloyd Breck, the missionary educator. His ten years at Nashotah had done great things for the Churchmen of Wisconsin, but in some respects they had brought disappointment to Breck. His plan of an associate mis-

James Lloyd Breck

* For further details concerning the Church's pioneers in Minnesota, see Tanner: *History of the Diocese of Minnesota,* 1857-1907.

sion, which was to be practically a monastic establishment, had never been fulfilled. He loved hardship, and above all things he was a pioneer. Life grew too easy and neighbors too near, and he received permission from Bishop Kemper to found a new associate mission in the territory of Minnesota.

Hither he came in 1850, in company with the Rev. Timothy Wilcoxson—afterward through long years the well-known itinerant missionary of Minnesota—and the Rev. J. A. Merrick. Landing June 26th on the site of the present city of St. Paul, under a spreading oak they celebrated the Holy Communion. From this beginning there sprung the Diocese of Minnesota, with its conspicuous ministry to the Indians, and the present splendid schools of the Seabury Foundation—Shattuck, St. Mary's and the Divinity School.

Here he and Wilcoxson repeated the labors undertaken by the Nashotah band of the early day, walking for hundreds of miles and ministering to the scattered people, establishing Sunday-schools, gathering congregations and encouraging them to erect log churches in which they might worship. The record of the first full year of the associate mission tells its own story. The three men had officiated in seventeen different places, holding three hundred and sixty-six services, celebrating the

Holy Communion sixty times, travelling a total of 6,400 miles, 3,400 of these on foot.

But not content with this, and moved by the needs of the unevangelized Indians round about him, Breck removed in 1852 and established among them the mission of St. Columba, at Kahgeashkoonsekag (in English, Gull Lake), the first church work among the Mississippi Valley Indians. Here was erected the first Christian church in Minnesota west of the Mississippi, and here was laid the foundation upon which Bishop Whipple and Bishop Hare built up the most successful work among Indians ever undertaken by any Christian body. Another mission station was at Kahsahgawsquahjeomokag, and still another at Nigigwaunowahsahgahigaw!

Soon after this he married. A change, indeed, for the young ascetic who left the seminary to found a monastic institution in the far west. But however much he changed in this regard, his love of the wilderness and his infatuation for pioneering remained. When the Indian troubles compelled the temporary abandonment of the work among them, he returned to the associate mission and built up the schools in Faribault.

But again civilization and the quiet life were coming too near. In 1867 he moved on to northern California, there to found his third edu-

cational institution at Benicia, and to fall asleep by the shores of the Pacific. Later his body was brought back to Nashotah with reverent love, and laid to rest beside that of Kemper in Nashotah's hallowed spot, amid the thanksgivings of the whole Church represented in the missionary council of 1897.

Bishop Whipple

Around these pioneers others had gathered, forming the band of twenty-one, who, together with a lay representation from twenty-one parishes, met in 1859 at the call of Bishop Kemper. The outcome of this convention was the election of Henry Benjamin Whipple as first Bishop of Minnesota.

It is not necessary to describe a person so well known as Bishop Whipple. Not only in this country, but throughout the Anglican Communion, he had a reputation such as few American bishops have attained. This was in part due to his unique personality, his striking appearance, his winning manners, and his loving heart; but also to the conspicuous part he took in one of the most interesting and dramatic episodes of missionary history—the evangelization of the Indians.

His choice as bishop of the new diocese was utterly unexpected both to himself and to those who elected him, and in it all were glad to recognize the moving of the Spirit which guides

the Church. For forty-two years he stood as a great figure in the life of the Church in the west, and gathered about him a remarkable band of men. He was able also, as few bishops have been, to secure from the Church the means with which to carry on the great work which he had projected.

It would be fair to characterize Bishop Whipple as the Bishop of the Races. He was a man of unusually broad sympathies and clear vision. Not only did he seek the wandering Churchman, and minister to the transplanted Easterner. He conceived of the Church as capable of offering a home to all peoples, of whatever race or color. He shared Muhlenberg's ideal of her comprehensiveness, and was eager to bring her message equally to the men of his own race and traditions, to the Scandinavian from Northern Europe, and to the red Indian of the prairies, in such a way as would win them to her love. He knew neither "barbarian, Scythian, bond nor free; but Christ was all and in all;" and the Church was His witness to them.

The story of his journeys and labors would be a repetition, upon a smaller scale, of those which we have noted in the case of Bishop Kemper. His diocese, while not one-eighth the size of the territory under Kemper, was rapidly multiplying its population, and only the

exercise of the greatest energy and ability could keep pace with its needs.

III

The problems which Bishop Whipple encountered were in the main those of every bishop in a new land, but there was also the foreign immigrant—an element heretofore unreckoned, which now became a most important factor.

The Foreign Immigrant

Founded by people from the East, Minnesota had the transplanted Easterner just as the middle west had had him previously. Sometimes he was the same man moved a little further on. Dr. Breck was by no means the only one who loved the outskirts of civilization, or who chose to be always in the advance-guard of the pioneers. Sometimes the motive was a love of adventure and variety, sometimes the inability to succeed under settled and humdrum conditions; sometimes it was the pleasure of laying new foundations and doing larger things.

But not for long, if ever, was it true that the majority of the population was American-born. Minnesota was from the beginning a Mecca for Scandinavians, particularly for the Swedes, and the very earliest history of the Church in Minnesota tells of work in

their behalf. The records of the associate mission under Dr. Breck speak in 1851 of a service for Norwegians which was held in St. Paul every third Sunday night. In almost every place where a company of worshippers was gathered communicants of the Swedish or Norwegian Churches would be among the number. Our clergy ministered to these people as occasion offered, although it was not until 1874 that an organized work began among them.

Thus we find at this period and throughout this section a new problem of adaptation presenting itself—that of the foreign immigrant. In Minnesota, where probably more than one-half the people were foreign-born, and the majority of these foreigners were from Scandinavian nations, the question was particularly pressing.

The Swedes, because of the similarity of their religious customs, have always presented a most hopeful opportunity for the Church, and the diocese of Minnesota has in many ways been a pioneer in this work. There are to-day in that diocese many parishes, rural and urban, which began as Swedish congregations. Some have in course of time and by the logic of events become thoroughly Anglicised; a few still conduct their services in the Swedish language and observe many of the customs of their national Church.

HENRY BENJAMIN WHIPPLE
First Bishop of Minnesota, 1859-1901

The closest point of contact with foreigners is through the children—in social work or Sunday-school. Particularly is this true among people who, like the Swedish Church and the Lutherans, have preserved in some form the practice of confirmation. A great opportunity offers for the Church to bring this gift to the children in a language which has become their own. Many parishes in Minnesota, where faithful Sunday-school work has been done, careful confirmation instruction given and young communicants followed up, count to-day among their best members scores of Scandinavian birth. The same thing is measurably true in other places throughout the West where Lutherans have been reached at this critical period.

The Point of Contact

Such work cannot be easily treated as a separate and distinct phase of missionary endeavor. It was not usually the purpose to establish coördinate congregations, but to employ the regular parochial machinery, coupled with the peculiar attractiveness of the Church's faith, liturgy and order, to win these foreigners to feel that the Church was their home, and to make of them integral parts of her congregations. Thus the Swedish work in time became an English work, and the statistics of its growth soon merge with those of parochial advance. It does, however, suggest certain

general lines of action which apply to the problem of the foreign immigrant elsewhere.

The Attitude of the Foreigner

The experience gathered in the Swedish work, while not absolutely applicable to the case of all foreign peoples, is at least measurably so, and may be stated thus:

(1) The first generation, born abroad and emigrating to America, are not as a rule disposed to ally themselves with the American Church as usually presented to them. Language and customs constitute a natural bar to intermingling. Many of these peoples are particularly clannish, and in religious matters above all others men are loth to change.

(2) The second generation, including the young people who have come to this country at an early age or have been born here, unless they have been taken in hand very strongly by their elders, manifest a decided unwillingness to belong to a foreign Church—that is, to one in which the ministrations are not in the English tongue. They wish to be American in their religion as well as in the other customs of their lives.

(3) The attractiveness of the Church, if rightly presented, is stronger with many of the European people than the appeal made by other types of American Christianity.

Minnesota in the '60s and '70s was feeling only the first pressure of this problem. The tides of immigration which then flowed so naturally toward the free and open lands of the west have set backward upon the east, and at the same time the flood has enormously increased. Four are coming now where one came during that former period; and they are not scattering themselves upon the farm lands of the west to be quickly absorbed and Americanized. New York and New Jersey, Pennsylvania and New England are being inundated. More than a million a year pass within our gates, and nearly three-quarters of these remain on the Atlantic seaboard. Our factories and mines are a babel of foreign tongues, and in our great cities are localities as utterly foreign in character and speech as though they had been cut bodily out of Naples or Moscow, Athens or Prague. Only the buildings once inhabited by Americans remain —and the occasional policeman; all else is of the land whence they came. Here live men and women who for half a lifetime have not gone beyond the borders of their colony, nor heard the English tongue except from their children as they returned from school.

A Far-Reaching Problem

The winning of these people to our Americanism and our Christianity is an overwhelming task, but for that reason it all the more

needs to be done. What they brought with them of education and religion is, as a rule, not enough to meet their needs in a new life of added responsibility and enlarged opportunity. And even if these newcomers are satisfied, their children will not be.

Who is to lead and guide and help? Has the Church which likes to speak and think of herself as peculiarly "the American Church" any conspicuous part to play in the social and spiritual training of these new Americans? In many a diocese and parish earnest and effective work is being done, but not every bishop and priest has Bishop Whipple's vision, or thinks of the foreigner whom he passes on the street as one whom he has been sent to win. Most of us see only an alien for whom the Church can have no message, either because the quantity and quality of religion which he already possesses is sufficient for him, or because the Church can no longer speak the language of Pentecost. Bishop Whipple did not so believe, nor did Minnesota's experience so indicate.

This whole matter of the stranger within our gates is a challenge to our faith in humanity and our conception of the Church. Its vital relation to the extension of Christ's Kingdom, and to this nation as a factor in that extension, would amply justify a more prolonged con-

Bishop Whipple and Enmegahbowh at the door of St. Columba's Church, White Earth

FIRST BUILDING OF THE SEABURY MISSION

sideration. But encountering it here in the Louisiana Purchase as we march with the Church toward the western sea, we can only tarry to trace its broad outlines for those men and women who own Christ as Lord, and who seek to find and serve Him in those whom He is not ashamed to call His brethren.*

The Problem of the Indian

Bishop Whipple also nobly strove to solve the problem of a people who are in the truest sense native Americans, and yet, to our modes of life, aliens and foreigners—the North American Indians.

The problem of the Indian differs from any other in many respects:

(1) It deals with a people inferior, not in characteristics, ability or religious understanding, but in civil rights and privileges and the estimate which popular opinion has placed upon them.

(2) It is the ministration of the conqueror to the conquered—always a difficult matter.

(3) It is complicated everywhere by government control, and the question as to how far government officials may or will coöperate for religious ends.

(4) It cannot result in the formation of a racial branch of the Church, and it is scarcely

* Those who wish to follow this subject further will find *Aliens or Americans,* by Dr. Howard B. Grose, an excellent text book.

possible that congregations formed among these people can become entirely self-supporting.

(5) It is, nevertheless, in a peculiar sense a duty and an act of justice to those from whom much has been taken, that at least we shall give them the Christian message.

Something was done in Colonial days by the S. P. G. among the Indians of the Atlantic seaboard. Later, in the early part of the nineteenth century, the indefatigable Bishop Hobart undertook work among the Iroquois resident in his diocese, the fruits of which have continued to this day. When, in 1823, the Oneida tribe was removed to its reservation in Northern Wisconsin, there went with them a priest of the Church who was no doubt a native Iroquois, but who believed himself, and was believed by others to be Louis XVII, the lost Dauphin.* In the midst of the reservation where 2,400 of these Indians live to-day there stands a great stone church named in memory of Bishop Hobart, with a communicant roll exceeding five hundred.

Bishop Whipple's Service to the Indians

But it remained for Bishop Whipple—and even more for Bishop Hare, who inherited a large portion of the task—to build up, to the lasting honor of the

* For life of Eleazar Williams see *The Oneidas*, by J. K. Bloomfield, page 145 and following.

Church, the most successful work among Indians which this country has seen. Bishop Whipple has often been called the Apostle to the Indians. That title more properly belongs to Bishop Hare, but Bishop Whipple did for them what few men could have done, and what then needed doing. He was the Champion of the Indians in a time of stress and trial when, misunderstood and abused, they were goaded to an outbreak of rebellion which, but for the Bishop of Minnesota and other peacemakers like himself, might have led to the practical extermination of many tribes and the still deeper disgrace of our nation.

In Dark Days

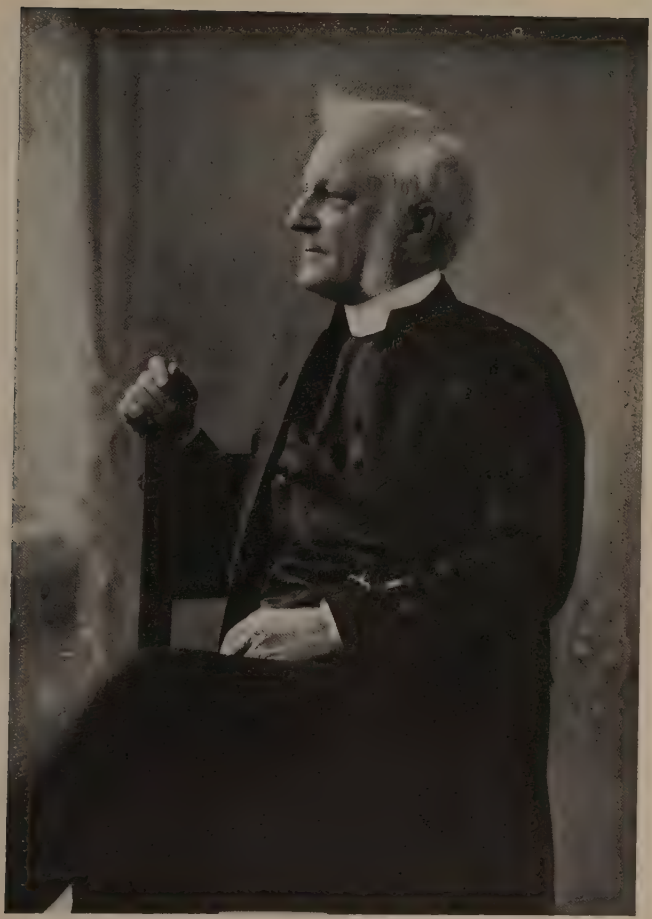
The abandonment of the work begun by Dr. Breck at Gull Lake, and the Indian outbreak which followed, threatened for a time to quench the spark of Christianity which had begun to glow among them. It was in these dark days after the first beginnings and during the first discouragements, that our first Chippewa priest, Enmegahbowh, proved of what sterling stuff his Christianity was made. In these trying times he was a tower of strength to his own people and to the bishop, and was largely instrumental in saving the Indian work from annihilation. But the praise does not belong to him alone; White Fisher, Good Thunder, Wabasha and Taopi, with scores of others, showed how real was

their Christianity; many suffered persecution and death at the hands of their savage tribesmen. In the Sioux massacre of 1862, when the withdrawal of the troops, the indiscriminate sale of liquor and the non-fulfilment of government promises, let loose the flame of savage war on the Minnesota border, Christian Indians stood faithful to their pledges, warning the missionaries and settlers, and unquestionably saving the lives of hundreds. "The only gleam of light on the darkness of this unparalleled outbreak," says Bishop Whipple, "is that not one of the Indians connected with our mission was concerned in it. It is due to their fidelity that the captives were saved."

The Shadow Passes

But the shadow passed and a noble work was built up in Minnesota, with which were associated such honored names as those of the Rev. E. Steele Peake, the Rev. Samuel D. Hinman, and the Rev. J. A. Gilfillan. These and others gave themselves unreservedly to their red brothers, and achieved the success which is certain to come, in some way or another, to those who love much.

The Indian work conducted under Bishop Whipple soon attracted the attention of the entire country and became known abroad. He exerted a far-reaching influence, and his advocacy protected and uplifted tribes which he never saw. Not only in his own diocese, but



WILLIAM HOBART HARE
Bishop of Niobrara and South Dakota, 1873-1909

in general societies and in the councils of the nation, he was always the champion and defender of his red brethren, and with them his name will be forever associated.

Those who were privileged to attend the funeral of Bishop Whipple, in September, 1901, will long remember the presence there of the Indian deputations, their profound grief at the loss of the great man who had stood as their friend through so many years, and the sweet pathos of the hymn sung in the Indian language beside the open grave where these, peculiarly his mourners, gathered nearest to utter the expression of their love.

The temptation is great to tell the story of the further work in Minnesota and of the pioneers who accomplished it under the leadership of Bishop Whipple, and his well-loved coadjutor, Bishop Gilbert. Something of its character and flavor the reader will find in the books which have been prepared to accompany this course. We must now confine ourselves to a consideration of the second peculiar problem of this region—the evangelization of the Indian tribes, as carried out by Bishop Hare.

IV

When, as a result of the Indian outbreak and the serious conditions brought on by the Civil

Niobrara and its Bishop

War, the government removed large bodies of the Indians out of the state of Minnesota, Bishop Whipple's heart and prayers went with them. He could not forget that they had been and were still peculiarly his children, and in large measure through his influence the Indian missionary district of Niobrara was created by the General Convention of 1868. To it Bishop Whipple was elected, but he felt that he must decline this honor and remain at his post in Minnesota. It was then that the Church called to be Bishop of Niobrara the last of the men upon whom in this chapter we are fixing our attention, William Hobart Hare, at that time the young secretary of the Foreign Committee of the Board of Missions in New York.

The Choice of Bishop Hare

This action of the Church was most significant. It was the first and only instance of a racial episcopate—that is, the consecration of a bishop for a distinct race of people rather than as the administrator of a certain territory and the spiritual father of all the people therein. Personally considered it was also a most unusual choice which had been made. Great was the regret expressed by the friends of Bishop Hare. He was distinctly a man of fineness and cultivation, peculiarly fitted to take an honorable

place in an intricate and highly organized civilization. Possessed of scholarly tastes and in the best sense a man of the world—because he was also a man of another world—many felt that he was being sacrificed needlessly. It is recorded that one of the bishops, as he left the meeting where the choice was made, exclaimed: "The Church is always making the mistake of setting her finest men to do her commonest work! She is continually using a razor to split kindling."

Yet how his record refuted all these predictions and forebodings! From the beginning he became a father in God to his red children, touching their hearts and influencing their lives as no other man has ever done, and writing by his activities one of the stirring pages of the Church's missionary history.

On arriving at his jurisdiction the new bishop found that in the area of 80,000 square miles which his field included there were in all nine stations and two sub-stations. These he set out to visit, travelling in frontier fashion over the broad expanse of the prairies. Sitting on a roll of shawls by the side of his little tent, as his Indians were making a camp for the night, he wrote to some friends in the East: "There is not a human being except our own little party within forty miles. The sun has just gone down. The twilight is fast creeping

on. There is no sound except the howling of a pack of prairie wolves. It is a time to think, and thinking, my thoughts turn to you, and it occurs to me that you will want to hear of the Indian schools which you are helping to support."

This last sentence gives the key-note of the bishop's labors. He realized supremely the value of a Christian education in the development of a race.

The Principles of His Work

Travelling thus across the broad prairies, ministering sympathetically and affectionately to these primitive people, the conspicuous success which he achieved was largely due to two facts: First, that the aroused conscience of the Church brought him the means with which to do his work; secondly, that he had grasped clearly certain fundamental principles of action:

(a) He saw that the children must be taught, and through them their parents. The hope of the Indian lay in the right sort of education. The buffalo was gone; the forests were going; the lands had been seized upon; the nomadic life of the tribes was no longer possible. However unwelcome it might be to them, they must live under the white man's conditions if they were to live at all. Therefore they must be able to meet him with some measure of equal

BISHOP HARE AND THE PUPILS OF ONE OF HIS INDIAN SCHOOLS

understanding and information. The great success of the boarding schools established by Bishop Hare, and still continued by his successor, grew out of the great need which they alone could meet.

(b) Again, Bishop Hare realized how injurious to the Indian character had been their position as wards under tutelage, fed by the hand of the government. It was sapping their independence and making them mere beggars and hangers-on. A like pernicious system had been followed by several religious teachers among them. The Indians were expected to do nothing and to receive everything. Their custom of exchanging gifts, which had its attractive significance and proper place, had been made use of by those who desired to buy their allegiance, and in many a Christian mission it was taken for granted that the Indians were to be cajoled and treated as children rather than trained as men. The last thing to be expected was that they should support themselves or give to others—which way of thinking continues even to this day. Against this Bishop Hare set his face. He did much for the Indians; he gave them many gifts; he supplied their crying needs, but he taught them to be self-respecting, independent and responsible, to give as they were able, and to look forward to still larger exercise of that which to the

Indian is joy and not grief—the pleasure of bestowing.

At the time of his death, of the 25,000 Indians resident in South Dakota over 10,000 were baptized members of our Church. There were nearly 100 Indian congregations, 26 native clergy, over 4,000 communicants, and the gifts of these red men of the plains, in proportion to their ability, were greatly in excess of the white man's record.

Death of Bishop Hare

After thirty-seven years of service, by a most painful path of disease and suffering, Bishop Hare passed to his reward. His body rests in the land to which he went as a stranger, but his work goes on, and in the hearts of thousands of our red brethren, next to the Master whom they serve, is enshrined the memory of him who gave himself so unreservedly for them, and lifted them out of darkness into light.

The issue of this great life of loving heroism and joyful sacrifice proved the truth of certain missionary principles: (a) That the best is none too good for the mission field, and no man can be either too fine or too wise to carry the message of the Gospel to any people, no matter how rude and savage. (b) That no race is so ignorant or hopeless but that it may be

raised up by faithfulness, devotion, Christian sympathy and the example of a saintly life. (c) That the Christian education of the younger generation and the presentation of the Gospel by the lips of their own people are the two greatest avenues of approach to the heart and life of a race.

In telling of his work among the Indians we have only touched a part of this fine life. With the admission of South Dakota as a state the Indian district of Niobrara disappeared; the missionary district of South Dakota was established and Bishop Hare was placed in regular charge of both the white and Indian work. After this his activities proceeded along lines common to other missionary bishops, and among the incoming settlers he found a great opportunity to render service to his Master, and plant the Church among the growing communities of a great state; but the story of these successes we may not now tell. Their history was in a large measure that of other pioneer work in the new West.

Here we must conclude our study of the Louisiana Purchase with its two peculiar problems—the foreign immigrant and the American Indian. Everywhere these are to be found, but they were particularly the burden

of those days when the tide of settlement flowed over the land of the prairies, and when God raised up men such as those whose lives we have been studying, to aid in the solution of these problems.

SUNSET SERVICE ON THE SOUTH DAKOTA PRAIRIES

This is a familiar scene at the annual Indian Convocation

V

THE BATTLE AMONG THE MOUNTAINS

OUT in the centre of Nebraska, on the banks of the Platte River, two hundred miles west of where it enters the Missouri, there rose, soon after the Mexican War, an army post called Fort Kearney. One day in the spring of 1849 a sentinel of that fort saw creeping up the valley from the eastward a curious white speck. Another followed, and still another. They were "prairie schooners"—the white-covered emigrant wagons which marked the beginning of the gold rush to California—that stampede of humanity which beat a trail deep into the prairies and strewed the passage across the plains with the wrecks of a marching host. It swept the buffalo from their grazing grounds and effectually overawed the lurking Indians, stopping for nothing, except perchance to bury its dead in their desert graves, as it rolled onward toward the Land of Gold.

The Great Barrier

For years this was typical of the history of much of this section. It was a territory to be

gotten over, and its mountains a barrier to be broken through as speedily as possible. It was, in popular estimation, and largely in fact, a desert land, concerning which those who overpassed it thought not at all, except to fret that there was so much of it. Indeed, for a dozen years after California and Oregon had made their name and attracted their scores of thousands, the great land east of them was left chiefly to the roving Indian, the hunter or the herdsman.

I

The Rocky Mountain region is not homogeneous either in character or history. The southern part was for many generations under the dominion of Spain, and the section upon which our interest will chiefly be concentrated lies within that third domain of territorial expansion—the Spanish grants of 1848. But to the north it formed the eastern part of the Oregon country, claimed both by England and ourselves. Unusually diversified in character and climate, it has also been composite in its population. It has always been in some sense the home of the peculiar peoples.

The Rocky Mountain Region

Roughly speaking, it may be said to begin west of the Missouri and the Arkansas Rivers, where the land, though still in the nature of a

plain, is rising steadily to form the foothills of the Rocky Mountains. We shall look westward across the mountains into the great basin between the Rockies and the Coast Ranges, thus including Montana, Idaho and Wyoming, Western Colorado, Utah and Nevada, Arizona and New Mexico.

Its Chief Characteristics

1. *Its aridity.* It was not to be expected that this section would be among the first chosen as a land for building homes. Throughout the greater part of it the scanty rainfall had failed to awaken the fertile forces of nature which lay hidden in the soil. Its vast plains were practically treeless; its mountains rugged and forbidding; its climate, to say the least, strenuous. There were, of course, along many of its rivers and in the great plateaus of the mountains, fair and fertile spots, but it was as a whole almost too grand and forbidding to arouse at first sight the interest of those who sought a land to dwell in, where they might plant a civilization and acquire wealth.

2. *Its extent.* Its very vastness was a difficulty. One must *learn* to love the stupendous outreach of the desert or the up-flung crests of the mountains. Those who had come from smaller things and narrower surroundings felt it hard at first to live with so much grandeur. They would perhaps echo the words of the

little child who, in travelling with her mother along one of our transcontinental railways, after having gazed for hours at the passing landscape, turned and said: "Mama, why do you s'pose God made such a lot of room with nothing in it?"

The reader of these pages, though perhaps a graduate of some noted college or university, is not likely to have really conceived the vastness of the region at which we are looking. Some comparisons will be illuminating: Montana, which was only a part of the original jurisdiction of Bishop Tuttle, has 143,000 square miles—that is to say, one could make out of it thirty-eight Connecticuts or three New Yorks. New Mexico and Arizona, over which for many years we asked one bishop to travel as our representative, has 236,000 square miles —equal to five Pennsylvanias. When the good bishop wished to go by rail from the northeastern to the southwestern corner of his district he travelled 934 miles—the distance from New York to Chicago. Then there is Texas. You could put *all the population of the world* into the State of Texas and there would not be ten people to the acre! Nor have we said anything at all about Utah and Nevada, Idaho and Wyoming, Colorado and Nebraska and Kansas, North and South Dakota! Yes, the Great West is at least great in size.

THE REV. ST. MICHAEL FACKLER
Our first missionary in Oregon and Idaho

3. *Its resources.* As we now know it is great also in its possibilities. The man of the range who dotted with his herds of cattle and sheep the plains left bare by the slaughtered buffalo, found it great—as many a modern fortune testifies. The prospector and miner, as the ebb-tide rolled back again from California, found in its gold and silver and copper an alluring opportunity, and the end of these is not yet. The hunter and the trapper and the tourist discovered its wealth of forests and game, its Big Horn Mountains and Salmon River, its Yellowstone Park and Grand Canyon, the ancient pueblos of the prehistoric races, and the still more ancient mountains reared by the Creator's hand. It was a great country to visit!

Irrigation

Nor was it long before stalwart and hopeful men found it a great country in which to live. Locked up in the soil there were inexhaustible treasures of fertility. The lush grasses and the exuberant vegetation along its streams proved this. In fertile spots agricultural settlements began; creeping out ever more and more into the surrounding desert; cutting short the lucrative but somewhat lawless life of the ranchmen, and planting centres of civilization. Soon it was realized that the most forbidding of the land needed only water to be transformed, and before long the

stern mountains which had added only grandeur to the landscape were called upon to supply this great necessity. The day of irrigation had begun.

Later on we shall turn our attention—not with unqualified praise—to the Mormons, but here we may make acknowledgment of their service as pioneers in the far west. They first demonstrated that it was a land to be lived in, trooping across the prairies under the lead of that indomitable, shrewd, somewhat unscrupulous leader of men, Brigham Young. In 1847, before Mexico ceded the land to us, they settled in a desert valley of Utah, and made it, through their industry and the far-seeing sagacity of their leaders, a very garden of Eden for pleasantness. With all its undesirable and repugnant features Mormonism set the men of the West a conspicuous example.

The First Serious Settlement

II

Doubtless we should place first among the leaders of the Church in this section Leonidas Polk, the soldier-bishop, standing next to Jackson Kemper in the great line of domestic missionary bishops and consecrated for Arkansas and the Southwest in 1838. After three years' service in that field he was transferred to Louisiana, and died as

Church Work in the Region

a general in the Confederate Army, fighting at the battle of Pine Mountain. In 1844, while Bishop Kemper was laying his foundations in the North, Bishop Freeman was sent in succession to Bishop Polk, to Arkansas and the Southwest. But the field was a hard one and even his faithful tillage, which closed with his death on the eve of the Civil War, produced little in the way of material results. The foundations which he laid seemed to be swept away in the strife that followed.

Meanwhile, to the northward, small beginnings had been made in various places. Nebraska, the great point of departure for wagon trains to California, which on their march traversed the entire length of the state, had become recognized as an effective centre for work. Thither in 1860 the Church had sent Joseph C. Talbot, who inherited the title of Missionary Bishop of the Northwest, which Bishop Kemper had laid down the year before, and with it the remainder of that Northwest which had been nominally under his charge.

Bishop J. C. Talbot

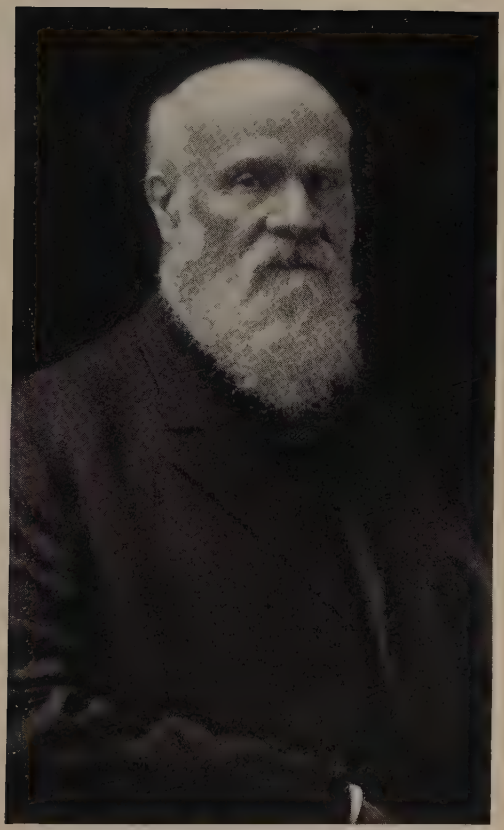
What a remainder it was! Nebraska, North and South Dakota, Montana, Wyoming and Idaho, Colorado and Utah, New Mexico, Arizona, and Nevada; altogether a diocese of about a million square miles. Bishop Talbot went to the West as a sort of ecclesiastical residuary legatee. To him was assigned "all the terri-

tory within the United States not embraced within the jurisdiction of some other bishop," and he used laughingly to call himself "The Bishop of All Outdoors."

Promptly he paid a visit to Nebraska and Dakota, and was planning a long journey to Salt Lake when the Civil War broke out and prevented him. Taking advantage however of a temporary quiet in that troubled region, in 1863 he made a tremendous tour of 7,000 miles through Colorado, New Mexico, Utah and Nevada. Here he was greatly oppressed by the growth of Mormonism. Thousands of converts from the British Isles crossed the plains every year. They were, he says, "firm in the faith of their abominable heresy," but all seemed childlike and deeply imbued with religious veneration. A missionary at Omaha who saw them pass testified, "I have never yet conversed with a lay Mormon whom I believed to be a hypocrite."

Nothing could be done in Utah. Out-door preaching was forbidden, and no house could be rented in Salt Lake. "Outwardly," says Bishop Talbot, "it is the most moral, orderly and quiet city I have ever seen. No saloon, gambling den or evil house exists in this community of 15,000 souls; yet its inner life is most shocking to the Christian sense."

Two years later, in 1865, Bishop Randall was



DANIEL SYLVESTER TUTTLE
Presiding Bishop of the Church

consecrated for Colorado and took the oversight of the extreme western portion of this field; and after Bishop Talbot's election to Indiana the remainder was further divided. Bishop Clarkson was chosen for Nebraska in 1865; Bishop Tuttle was sent to Utah, Idaho and Montana in 1867; Bishop Whittaker to Nevada in 1869.

Bishop Tuttle

The great missionary figure of this region, and the one whose work will stand for us as the type of what others were doing in other places, was Daniel Sylvester Tuttle, consecrated May 1, 1867, for Montana, with jurisdiction over Idaho and Utah. The General Convention of the previous October had elected him, not knowing that he lacked several months of the canonical age, being little more than twenty-nine. But the House of Bishops were so confident that they had the right man for the place that the election was held to be valid and the consecration delayed until after his thirtieth birthday.

Fortunately for the Church, Bishop Tuttle has told his story in a book of reminiscences.* It is vivid with the atmosphere and color of the pioneer life of the then far west. It tells of the preaching in little towns and camps, the talks with simple, sturdy men, the building of

* *Reminiscences of a Missionary Bishop*, by Daniel Sylvester Tuttle: Thomas Whittaker, New York.

plain churches, the starting of institutions and the bare-fisted grappling with elementary conditions, and it has for its setting the peculiar prairies, bogs and streams of the Rocky Mountain region. Of course the great value of this book is its tale of the planting and progress of the Church in that part of our land, but anyone who wants a vivid glimpse of, and some intimate acquaintance with, the pioneer life so swiftly vanishing and in some aspects already gone, can find it in these reminiscences. Would you know what Indian troubles were to the early settlers? Would you see the real stage driver of the Rockies, or walk through the old-time mining camp, or know those strange people the Mormons—one of the peculiar problems of our Western work? Here they are.

His Task

The territory to which Bishop Tuttle was sent in 1867 comprised 340,000 square miles, an area more than forty times the size of Massachusetts. Into Montana no clergyman of the Church had ever gone, so far as is known. The Rev. St. Michael Fackler had preceded Bishop Tuttle by three years, and had built a plain frame church at Boise City, Idaho. Once Bishop Scott had set out from Oregon to visit this place, but was compelled by illness to turn back. In Utah the Rev. Messrs. Foote and Haskins had been at work

about two months. This was the sum total of the Church's record in the entire region with its population of more than 150,000 people.

His Methods of Work

For thirteen years Bishop Tuttle travelled over this territory, establishing strong centres in places like Helena, Boise and Salt Lake. The methods which he used in the different parts of the field were quite distinct, and proved themselves to have been wisely chosen. In Utah there was no welcome for the Gentile, and still less for his religion. It was a work which required great patience and kindly sympathy. A ready wisdom was needed in seizing whatever opportunity offered to present the Message without hopelessly antagonizing the people. The stress was therefore wisely laid upon the point where the most immediate and quiet helpfulness could be shown—in aiding Utah to solve its educational problem. For Christian work among a Mormon population the two day schools for boys and girls, and Rowland Hall, the boarding school for girls, were admirably adapted; at three other points in Utah like schools were opened. Another far-seeing plan for evangelization in ministration to an immediate need was followed out in the founding of St. Mark's Hospital in Salt Lake. At that time such a thing as a hospital was unknown, and there

were only three physicians among 15,000 people.

The strongholds of Mormonism then, as now, represented essentially the problems to be found in a foreign land. The only point in which the work was notably easier was in the fact that there was already a common language. This was perhaps more than counterbalanced by the prejudice and animosity felt toward the Gentiles and the United States Government. The special characteristics of the Mormons and the further development of the Church's work among them we shall consider at the close of this chapter.

In Montana and Idaho the methods followed were largely evangelistic. Here, in marked contrast to Utah, the desire for the Church's services was wide-spread and eager. The educational work was not neglected, but stress was placed upon the founding of missions and the development of parishes. It was thirteen years before Montana was set apart as a separate jurisdiction. During that time within its borders the bishop had himself ministered in fifty-one places. Very many more had been reached by his band of clergy. Thus were the foundations laid upon which Bishop Brewer, who succeeded Bishop Tuttle, built up the present Diocese of Montana, which in 1911 numbered nearly 4,000 communicants.

For six years longer, rounding out a service of twenty years as missionary bishop, this devoted man remained in charge of Idaho and Utah. Then for the second time he was called to be the diocesan of Missouri and felt constrained to accept. Beyond doubt his decision was a wise one, although the grief at his going was universal. In his twenty years as missionary bishop he had confirmed more than 1,200 persons and had held nearly 4,000 services. The miles which he had travelled the country over, on foot and by stage, on horseback and by buckboard, had made him a figure known and loved everywhere. The three communicants in Salt Lake had become more than 300, and in the schools he had established there over 3,000 boys and girls had been taught. Such was, in part, the fruitage of a life sown in the midst of what people called a desert, giving itself unsparingly to reproduction after its kind.

Bishop Tuttle and the Mormons

Perhaps in no one thing was Bishop Tuttle's wisdom more clearly shown than in his treatment of the Mormons. Uncompromisingly opposed to them and their doctrines, desiring above all things to plant the faith of the Church, he nevertheless won the universal regard of those whom he stoutly opposed, so that the official Mormon paper of Salt Lake City, when the news came in 1886 that

Bishop Tuttle had accepted his election to Missouri, could say of him:

"Pronounced in his opposition to the Mormon faith, Bishop Tuttle has not been an enemy of the Mormon people. He has not, like many of his cloth, used his ecclesiastical influence toward the oppression and spoliation of the Latter Day Saints. He has not only been frank to express his dissent from the doctrines of the Mormons while among them, but brave enough to speak in defence of that unpopular people when in the midst of their enemies. Bishop Tuttle by his consistent course has gained the esteem of the Mormons without losing the respect of his own class and denomination. We bid him farewell with best wishes for his welfare. We do not agree with him in religious belief, but we are in accord with that spirit which in any society promotes fairness, friendship and good-will among men; which encourages morality and right conduct, and which breathes charity and peace."

So he went from them, ceasing nominally to be a missionary bishop, but always in heart and service bearing the same splendid witness for his Master which had won him in the land of the mountains and hills the regard and reverence of all sorts and conditions of men, and by which he stands forth upon the pages of the Church's history as a typical missionary bishop.

III

The Problem of the Peculiar Peoples

We have already called attention to the fact that the problem which faced the Church in this new section was that of the peculiar peoples. The American and the foreign immigrant were there, of course, as was also the Indian. Bishop Tuttle and Bishop Ethelbert Talbot, who followed him into Wyoming and Idaho, met and won them to the Church.* The character of the work among them has been dealt with in preceding chapters. We shall therefore confine our attention to that portion of the population which, either by their occupation or their affiliations, were especially difficult of access and required unusual treatment.

The Cowboy

1. The first of these is the cowboy, embracing under that term the cattlemen of all grades. Theirs was a transient and passing, even though a picturesque, occupation. The machine which turned out the first roll of barbed wire sounded the first stroke in the knell of the cowboy. So long as the plains, or some large portion of them, belonged to him—or at least to no one else—the

* Bishop Ethelbert Talbot has told his experiences in a book of vivid sketches entitled *My People of the Plains:* Harper Brothers, New York and London.

old type of cattleman continued. With the coming of the settler and the fencing of the lands he was compelled either to disappear from the scene, or to become himself a ranchman and turn his cowboy into a "hired man." But while they lasted they were a splendid and dashing type which has deservedly captured the imagination of many people, and will live in fiction and the drama for many years to come. Outside of a Wild West show no cowboy of the old type now exists. But once he did exist in large numbers, and was a religious problem.

Though the cowboy has passed the ranchman remains, and shares somewhat of his characteristics. The Church must still adapt herself to his needs, and by some form of itinerant ministry, such as has been so successfully conducted in Kearney * and other districts, must reach these scattered people with the message of the Church. Wherever this has been se-

* In the sand hills of northwestern Nebraska, among a people destitute of religious opportunities, a lay missionary to the ranchers within six months presented 100 for confirmation. A letter from Bishop A. R. Graves tells how within a fortnight he had driven 259 miles, held 34 services, delivered 20 sermons or addresses, baptized 69, confirmed 59, and administered the Holy Communion to 97 people. The heaviest day's work involved 27 miles in the wagon, with 6 services and 5 sermons or addresses. Not a single service during the fortnight was held in a church. And all this was in one man's "parish."

THE MAIN STREET OF BOISE AS BISHOP TUTTLE FOUND IT

riously and wisely undertaken the results have been extraordinary.

2. This second class is waxing greater rather than passing away. In the mountains and foothills of this region are vast stores of mineral wealth. The greatest industry to-day in the State of Montana is mining. Colorado is in like case, and Nevada, after its years of depression, has sprung to a foremost position among the producers of the country. All this means a complicated question, for the problem of the miner is a difficult one. Not only do we allude to the miner himself, buried in his unnatural work underground, to whom night and day, Sundays and week-days are much the same; not only are we thinking of the families in mining communities, but also of the sudden wealth, the vulgar riches, the elements of political corruption, the unrestrained animosities between employer and employed, and that feverish, gambling spirit which is so frequently associated with this occupation.

The Miner

Another feature of the work among miners is the problem of the "dead camps." Of them Bishop Spalding says: "These have always seemed to me most pathetic and appealing communities. All over the mining country are little groups of people holding on and hoping for a new strike and a new home. Those who struck

it when the camp was founded have moved away years ago, but they have left behind them those who missed it, who live—God only knows on what—for hopes and memories are not a substitute for bread and butter. People in these old survivals of camps are really glad to see the missionary."

3. But *the* great problem of this region is the Mormon. Here we encounter a people peculiar indeed, but not distinct by nationality. They are gathered from all over the world. They are Welsh and English, Bohemian and Swede; discouraged men and women from the south and east. It is claimed that 1,200 were "shipped" from the Liverpool office alone in 1910 and nearly a thousand converts baptized in the east and south. Everywhere Mormon missionaries travel, and by immigration as well as by multiplication upon the soil, the 35,000 who left Illinois sixty years ago have become the 350,000 of to-day.

The Mormon

IV

Students of missions are accustomed to speak of Mohammendanism as the one great missionary religion which is actively opposing the progress of the Christian faith, but Mormonism in its missionary aspects has Mohammedanism discounted tenfold. Every young man who has reached a

The Missionary Character of Mormonism

certain age may, and probably will, receive notice from the Church authorities that he is expected to go for two years as a missionary into such part of this or another country as they may choose to send him; and what is more, he will go and return at his own expense. They furnish him with nothing but injunctions and a volume of Biblical proof texts for controversy. In 1835, when the Mormon Church was only five years old, they sent their preachers to England, and twice each year new bands are sent out to the British Isles, Denmark, Norway, Sweden, Switzerland, Australia, Honolulu and the various parts of this country. Two thousand young Mormon missionaries go out each year. "The missionary's outfit," says Bishop Talbot, "consists of a Prince Albert coat, a white necktie, a Mormon Compendium of Ready Reference Scriptural Texts, a great deal of courage and self-assurance, tempered with enough religious zeal to arouse the attention of the most careless."

Treatment of Converts

But if the Mormon Church seems niggardly to its missionaries, it is generous to its converts. At the very outset it established a perpetual immigration fund, which by tithes and special contributions has reached enormous figures, and out of which the expenses of those who come to Utah are defrayed. Not only so, but they have the promise

of land and an outfit for working it, absolutely free of charge. Not much stress is laid upon the fact that the repayment of this amount will be their first business when they are settled in Utah. Is it any wonder that half-educated and weak-willed and half-hearted people seize upon an opportunity painted in such glowing colors?

Yes, it is a wonderful missionary religion, but you will have already perceived that there is nothing very spiritual about it. Cash paid for services rendered—so much for so much—is a fundamental principle of its theology. At least it is fair to say that the financial side bulks large.

The Strength of Mormonism

There has been a tendency to make both too much and too little of Mormonism. It cannot be disposed of either by thundering denunciations or by an off-hand dismissal. It is true that there are less than half a million Mormons, but it is also true that they have multiplied many times as rapidly as has the nation itself. An organization so reproductive and so dominating as "The Church of Jesus Christ of Latter Day Saints"—which is its correct title—must have signal elements of strength. What are they?

It claims to be the Christian religion in an improved and enlarged form. According to

1. Claims to be the Christian Religion

the Book of Mormon Christ, after His Ascension, descended again in America and appointed twelve apostles, who founded the original Mormon Church, the records of which were found by Joseph Smith upon the golden plates hid in the hill of Cumorah, near Palmyra, New York. Mormons claim to have six sources of revelation: (a) The Old Testament; (b) The New Testament; (c) The Book of Mormon; (d) The Book of Doctrine and Covenants (the revelations hitherto made to the head of the Church—mostly from the prolific pen of Joseph Smith); (e) "The Pearl of Great Price," by Joseph Smith, Jr.; (f) The oral revelations which may be made from time to time by the President of the Church, who is "Prophet, Seer and Revelator of the Lord."

Mormons, then, will listen to all you say, and will admit all you claim for the Old Testament and the New, declaring that they hold for them a respect and reverence equal to your own; then they will invite you to consider these further sources of Divine illumination which they possess. The half-instructed or merely nominal Christian finds himself at a loss to reply.

Mormonism has what has been described as the most perfect and thorough organization

2. Its Wonderful Organization

which the world has ever seen. President, Apostles, High Priests, Seventies, Bishops, Elders—these are only a part of the Mormon hierarchy. Each boy fourteen years of age is baptized and becomes a deacon; at eighteen he becomes a priest. Just what these terms may mean does not appear, but Brigham Young was wise enough to know that men love to hold office, and also that there is no better way of testing loyalty and devotion than by conferring authority and responsibility. Out of 144 who made the first party to cross the plains, 113 were officers of some sort, leaving 31 to belong to the rank and file.

Mormon cities are divided into wards. There are twenty-four of these in Salt Lake. Each ward has its bishop and its meeting-house. In Utah there are probably 400 bishops. Each bishop has his counsellors under him. Sometimes the presence of quite so many bishops produces delicate situations for the man who is our bishop in Utah. Bishop Tuttle relates how, at the time of one of their September conferences, when multitudes were assembled in the town, a person came to his door and asked, "Is the bishop in?" "No." "Then is the bishop's wife in?" "No." "Well, are *any* of his wives in?"

The organization of the Mormon Church is not a matter of officials only. The Church has

its hand—and a vigorous one—upon every act and condition of human life. Tithes are universally expected, and free-will offerings in addition. All these went into the hands of Brigham Young to be spent exactly as he chose without rendering an account to any one. Even the theatres and other amusements are under the control of and managed by the Church. The Church tells a man not only what he must believe and what laws he must obey, but it practically dictates the details of his daily life and business. Inquisitors go periodically from house to house, two by two—for the Mormon Church never sends one man alone, be he missionary or city official—and ask the most searching questions, which must be answered; and those answers will be repeated to the secret council of the priesthood. Brigham Young was undoubtedly one of the greatest organizers and leaders of men which this country has produced.

Another strength of the Mormon Church is its appeal to sacrifice. It demands much of its people, and it is a significant trait of human nature that we love best that for the sake of which we have been called to suffer. There were no more determined upholders of polygamy than the Mormon women who personally suffered most by it. They had been taught it as a religious duty, and felt in

3. Its Appeal to Sacrifice

it a call to self-sacrifice. An illustration of this is found in the fact that the United States Government at one time granted universal suffrage to Utah, expecting that the wronged women of Mormondom would arise and banish polygamy. Just the reverse was the case, and the suffrage was later withdrawn.

4. Its "Apostolic Succession."

The Mormons claim an Apostolic Succession —not only of the New but of the Old Testament. They say that John the Baptist appeared to Joseph Smith and Oliver Cowdery and admitted them to the "Aaronic priesthood." Thereupon Joseph baptized Oliver by immersion and Oliver in his turn immediately baptized Joseph. Later Saints Peter and James and John appeared to the two men aforesaid and admitted them to the Melchisedec priesthood. Joseph then ordained Oliver an elder and Oliver ordained Joseph.

Crude and sacrilegious as all this may seem, it is very real to the devout Mormon, and constitutes a fountain of priestly authority which is already fortified against all counter claims which may be adduced.

5. Its Never-failing Revelation

They have an infallible fountain of revelation. The Pope himself must yield precedence to the president of the Mormon Church, for the Bishop of Rome is infallible only in faith and morals, while Brigham Young was not only infallible when he

ST. MARK'S HOSPITAL, SALT LAKE

The first hospital in all the inter-mountain country

spoke on these, but when he issued directions about the care of children, the rotation of crops and the raising of hogs.

6. Its Practice of Prayer

The Mormons are taught the constant duty of prayer. Formal to a considerable extent it may be; materialistic in conception it undoubtedly is; but public and private worship, prayer in the family, prayer at meals, and even prayer at social dances is enjoined and practised.

Weaknesses of Mormonism

Such are some of the elements of the strength in Mormonism. Its weaknesses are also many. Chief among them are:

1. *Polygamy.* This has in large measure passed away in practice, but the stigma of its promulgation remains a reproach upon the Mormon Church. It is the opinion of the most careful observers that polygamy is doomed; not because of the law of the state, but because it is opposed to the better educated moral judgment of the young Mormon men and women of to-day. But that such a thing could have been inculcated and practised by a religious body calling itself Christian is an infallible sign of vital weakness within.

2. The Mormon faith is utterly *materialistic.* Their idea of God and of the spiritual world is more than anthropomorphic, it is hopelessly "of the earth, earthy." A Mormon

elder said to a Christian missionary, "God is *certainly* a man, for the Bible says that he shaved his beard with a hired razor!"* God to them is a somewhat enlarged Adam, and the future life, in which the "saints" will themselves have become gods, has all the sordid and material elements, while it may lack the sensual glow of the Mohammedan paradise.

A missionary tells of visiting the house of a Mormon bishop and finding his wife engaged in making up the tithing reports. "This," she said, "is the Book of Life, and out of it the Mormons will be judged." It is undoubtedly true that a Mormon expects a *quid pro quo,* a thousand-fold increased, for the good works which he practises here.

An example of the crass materialism of their doctrine, and also of the unscrupulous shrewdness of their leader may be found in the following story:

"It is said that a Welshman with one leg had been converted on the promise that Brigham could cause a new leg to grow. He reached Salt Lake, and forthwith presented himself at the 'Zion House Office,' and was confronted by the great man.

" 'And so you want a new leg, do you?' said

* A grotesque misunderstanding of Isaiah 7: 20, where God, through the prophet, threatens to destroy Judah by the kings of Assyria.

Brigham. 'Well, I can give it you, but remember that all the attributes you have in this life will be resurrected at the last day. Now, you have already had two legs, and if I create for you a third, in eternity you will be a monstrosity, and will have three legs. Besides, you are already old and cannot live much longer. Choose therefore between a new leg here and three in heaven.'

"The poor fellow naturally decided to try to be content with one leg here that he might have only two hereafter."

3. A third weakness of the Mormon religion is its utter *intolerance* of any other. At a time when these people could be kept separate from the rest of the world this was an element of strength rather than weakness, but as they go out and come into contact with the results of a Christian civilization, as they take advantage of the opportunities for a higher education, the contrast must make it increasingly hard for Mormon young men and women to maintain their sincere and simple faith in the alleged revelations of their Church. Mormonism brooks nothing but absolute submission, and this it grows more and more difficult for educated persons to give.

These are some of the weaknesses. Many others might be added. Bishop Tuttle in his Reminiscences has given an exceedingly dis-

criminating and sympathetic chapter on the Mormons, the study of which will throw many valuable side-lights upon the question. He summarizes the impressions there recorded in the following words:

"If one considers the religious earnestness that belief in revelation begets, an earnestness nourished and perpetuated by prayer and attendance on divine ordinances, and made deep and strong by self-sacrifice in the giving of tithes of money, of time, and of strength in missionary work, one will not be surprised to find in Mormonism an amazing vigor, even though for forty-four years it crucified the nature of woman, for thirty-four years defied the laws of the land, and in all its existence has seemed little more than a laughing-stock to the intelligence of mankind."

Methods of Work Among Mormons

How may the Church help these people? Bishop Spalding gives the following clear statement of the policy pursued by us in dealing with the Mormons:

"Three methods are in vogue of dealing with the Mormons. One has been tried by the denominations, who seek to batter Mormonism down with opprobrium. The second is that of the Romanists—the plan of building a majestic cathedral on a commanding site in Salt Lake City and leaving the front door open. The third

is the course adopted by our Church, of avoiding politics and polemics, preaching positively the historic gospel.

"The last we believe to be the best method. The Roman Church contributes nothing to the solution of the difficulty. The Protestants, by their numbers, their energy, and the financial backing they enjoy, have done very much through their mission schools; but their militant and derisive attitude has compromised their evangelical message. . . . The Latter Day Saints do not get, as a rule, the sympathy extended to members of other mistaken religions; they are made to feel that there is a gulf fixed between them and orthodox Christians. . . . It is the aim of our Church to avoid this spirit of suspicion and hostility and to confine itself to positive and constructive effort. By this means it hopes to accelerate the natural process of Mormon evolution from the state of mind which accepts Blood Atonement and polygamy up to that which is only satisfied with the Christian standards. Mormonism during the past fifty years has been changed, developed, uplifted by outside influences; and it is now assuming the likeness of an ordinary Christian sect. Our Church realizes the transformation, and, welcoming it, seeks to push it to its consummation. No other policy appears to promise results."

Before leaving the Mormon problem we must remind ourselves that year after year the number of Gentiles grows in Mormon states; that more and more the populations of the West are being fused, and while this will act beneficially in breaking down many of the barriers of Mormonism, it means also that thousands of Christian men and women are living where they have no religious opportunities save those which Mormonism offers. Our first and our largest duty is to them. What can there be for children brought up in communities overwhelmingly Mormon, and compelled, if they are to receive any religious instruction, to receive it in a Mormon Sunday-school? Or, perhaps to find husband or wife in a Mormon boy or girl? It was a shocking, but no doubt a true thing which one woman so circumstanced said to a missionary: "I don't believe in Mormonism, but I send my children to their Sunday-school, and when they come back I tell them that everything they heard is untrue!"

Our Duty to the "Gentiles"

The possibilities of the land of the mountains and hills are as yet unwritten and in a measure unknown, but it is no idle dream which sees in the future a mighty population covering this wonderful region. The United States Government touches it with the

The Future of this Land

fairy wand of irrigation, and behold, a garden of Eden blossoms where was once only sand and sage brush. Its riches of gold and silver, copper and iron, exhaustless as they seem, are not perhaps its greatest wealth.

If the Church is to exercise among these future millions her beneficent influence, we must sow widely and cultivate carefully, bearing in our hearts and upon our consciences the words —uttered as praise, but still more as prayer: "O ye Mountains and Hills, bless ye the Lord: praise Him, and magnify Him for ever."

VI

PLANTING THE STANDARD ON THE SHORES OF THE PACIFIC

IT is said in California that if by any chance Columbus could have made his landfall on the Pacific rather than the Atlantic coast, Boston would not yet have been discovered; but it would seem that this statement gives too little credit to the pioneer spirit of the American people, and possibly a trifle too much to the climate of California. At any rate, even Californians will doubtless be thankful that Boston thus providentially escaped oblivion.

Boston and California

It is interesting in this connection to read what Boston once thought of the Pacific Coast. After Marcus Whitman had opened a trail to Oregon and John C. Fremont had pushed through the Salt Lake Valley to California, it was proposed in the United States Congress to establish a mail route from Independence, Missouri, to the mouth of the Columbia River. Daniel Webster, in a speech before the Senate, expressed the popular estimate: "What do we

FRANCISCAN MISSION AT SANTA BARBARA, CALIFORNIA

want," he said, "with this vast worthless area, this region of savages and wild beasts, of deserts, of whirling sands and whirlwinds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts, or those endless mountain ranges, impenetrable, and covered to their very base with eternal snow? What can we ever hope to do with the western coast of 8,000 miles, rock-bound, cheerless, uninviting, and not a harbor on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer to Boston than it now is."

It is easy to smile at such an opinion expressed by such a man, but perhaps some of the judgments which we are forming to-day will within a generation need quite as thorough a revision.

I

An Ancient Land

Though Columbus did not, yet in a sense the Church *did* make her landfall on the Pacific Coast. The first Christian service held there—by Master Fletcher, chaplain of Sir Francis Drake in 1579—was in the language of the Book of Common Prayer, and is commemorated by a cross in Golden Gate Park, San Francisco. Civilization, too, may be said to have found its first foothold here. The oldest house in the United States

is not in Jamestown nor Plymouth, but in Santa Fé. Ancient also is this land as a field of missionary endeavor, where the devoted Franciscans founded their missions and conducted that marvellous Christianizing of the Indians, beginning at San Diego in 1769.

American Colonization

Shut away beyond its barrier of mountains, more directly in contact with Asia than with the eastern part of the United States, twice as remote from the Atlantic seaboard by the shortest route as was England, California in 1840 was untouched by American influence. The first company of immigrants arrived in the Sacramento Valley in 1841. They found there, already long established, the rule of the Spaniard, who had no welcome for them. A few scattered Americans had preceded them, and with these they associated themselves. So weak was the hold of the Mexican government upon its distant province that glad as it would have been to dispossess the *gringos* it could not do so. In a few years there were four or five thousand of them scattered through the valleys and over the plains of California. It was not long before the evil rule of Mexico forced California to declare her independence, with the result that Mexico was the more willing to cede her rebellious territory to the United States in 1848.

In Oregon also, ten years earlier than in

California, an American settlement had been begun. Marcus Whitman, who by his remarkable ride to the East at the time when the Oregon boundary question was about to be settled probably saved a large and valuable territory to the United States, brought back with him the first great immigrant train over the "Oregon trail."

GOLD!

But the results of normal effort to secure immigration were as nothing compared with the immigration which came of itself after James W. Marshall, in January, 1848, had picked up some shining bits of yellow metal in the tail-race above Sutter's mill. The thing has scarcely been paralleled in the history of the world. The inhabitants of the country flocked to the Sacramento and its tributaries armed with pans and shovels. In San Francisco and the other towns business was at a standstill. Ships stood in the harbors abandoned by their crews. Picks, shovels and pans commanded fabulous prices. Oregon was almost deserted by its men. That fall and winter the news covered the land and ran around the world. The following year strings of wagons began to gather at the Missouri, and by the early summer 25,000 had moved toward the West. Some went by the old Oregon trail, but this was too long for the eager, fretting spirit of most, and a new pathway to California was

broken through Nevada and the Sierras. Two years after the discovery of gold California had nearly 100,000 people, and San Francisco had become the commercial centre of the West.

Our First Church

With the Forty-niners went a clergyman of the Church, the Rev. Flavel Scott Mines, who had the distinction of erecting our first building on the Pacific Coast—Trinity Church, San Francisco, which was opened on October 28, 1849. It was a rude little building, whose picture is shown in an old missionary periodical. Three women are at the door about to enter. They were put into the picture because they represented the entire female membership of the congregation at that time. Mr. Mines had the unique experience of ministering to a congregation where the men were always in excess of the women. Bishop Kip says of him: "He was a man of energy and talents, and nothing but his failing health and early death prevented the accomplishment of all his hopes."

The First Convention

Things moved rapidly in those days, and in 1850 we find the first convention of the Church in California in session at San Francisco, with six clergy present. They did not regard themselves as necessarily a part of the Church in the United States; they ignored the name "Protestant Episcopal,"

TRINITY CHURCH, SAN FRANCISCO

Our first church building on the Pacific Coast, October, 1849.

calling themselves "The Church in California," and they seriously considered asking for the episcopate from the Greek Church in Alaska—which indeed was much nearer to them in that day than was the Church in the East.

The First Bishops

At the end of two years those swift changes which marked the gold country had swept away the little band of clergy. Some had removed, some were smitten with the gold fever, some had died—among whom was the Rev. Mr. Mines. The vestry of Trinity Church wrote to friends in the East seeking a successor, and among others the suggestion of a removal to California was made to the Rev. William Ingraham Kip, rector of St. Paul's Church, Albany. The idea fascinated him. He even went so far as to consult his old friend and preceptor, Bishop Whittingham, upon the matter. "Yes," said the bishop, "you must go to California, but not as a presbyter. We must send you in another capacity." Doubtless it was this which resulted in Dr. Kip's election at the convention of 1853 to be the missionary bishop of California. At the same time Thomas Fielding Scott was sent as missionary bishop to Oregon. Thus the Church on the Pacific Coast received its bishops more promptly than had been the case in other parts of the country, but too long after other important Christian bodies had established themselves.

Bishop Kip in his interesting volume, "Early Days of My Episcopate," tells the story of his journey to California by way of the Isthmus. It is full of incident, ending with the shipwreck in the harbor of San Diego of the "Golden Gate," the vessel on which he sailed from Panama. They transferred to another vessel and reached San Francisco on the fortieth day after leaving New York. Two church buildings and one clergyman represented the entire equipment in California.

Bishop Kip

Within three hours of his arrival Bishop Kip was officiating and preaching in Trinity Church, San Francisco, and from that time, through an episcopate which covered nearly forty years, he was the champion and the upbuilder of the Church in his great field. His successor in the episcopate says of him: "His noble character has left its impress at many points upon the diocese to which, under God, he gave shape, and in his commanding and genial presence the Church was blest with the power to confront and overcome many difficulties which beset her in those early days."

An amazing growth of population followed the arrival of Bishop Kip. The feverish and unreal conditions of the earlier days were in time adjusted. Men still made fortunes, but not with the sole thought of

Varied Development

returning to the East to spend them; nor did they make them in mines alone. The example set by the old monks who founded the early missions was followed by many who turned themselves to the cultivation of the soil and the establishing of homes. The wonderful agricultural possibilities of the country came to be understood.

The very success of California in material things made the success of the Church more difficult. With the small means at hand and the few clergy available, anything like proper ministration to the incoming hoards was well-nigh impossible. In 1857, however, four years after Bishop Kip's arrival, California declined longer to be a missionary district and a pensioner upon the Church. A diocese was organized and Bishop Kip was elected as its first diocesan.

A Missionary District Created

In 1874 California's one thousand miles of coast line was divided and the northern part was set off as a missionary district. This new district, known as Northern California, included the greater part of the mining and lumbering region of the state. Its only important city is Sacramento, the state capital, and the greater part of its area is made up of the rugged and beautiful but difficult country of the Coast Range and the

Sierras, between which lies the valley of the Sacramento River. In such a country of mining and lumber camps and small market towns the growth of the Church was slow. Though the land produced much wealth, it kept little, for the men who owned the mines and cut the forests lived in San Francisco or St. Louis or New York.

An Old Friend Moved West

But Bishop Wingfield, when he came to his district, found there two men whose memories are a blessed heritage to the Church. The first was James Lloyd Breck. Here at Benicia, on the straits of Carquinez, he had planted St. Augustine's College, a school for boys, and St. Mary's Hall for girls, to which he gave the last nine years of his remarkable life. He laid excellent foundations, but in this third venture he did not soon enough obtain, as he had done in the two preceding ones, the adequate support of the Church. His death, which occurred two years after Bishop Wingfield's arrival, was a staggering blow to the new district. The schools, not yet on a sufficiently firm footing, were sold for debt at public auction. Bishop Wingfield bought them with his own money and carried them on at great self-sacrifice. In 1889 the wanton murder of the bishop's son, who was head-master of St. Augustine's, brought the schools to an end and forever clouded the life of his father.

Sunday—Ready for Service

Monday—Ready for a tramp

Placerville, the Home of Charles Caleb Pierce

Breck's last work stands dismantled and abandoned, a reminder of how the Church has sometimes failed her great leaders in their hour of need.

Wisconsin, Minnesota and California—Nashotah, Seabury and St. Augustine's! What a record for one man! That one of these is dead argues no lack of wisdom or faith or courage in this great pioneer.*

A Modern St. Francis

But Northern California is the scene of still another story—not so tragic, but equally touching. It shows what—given the man—the Church may do among remote and scattered people. But always, given *the man!*

Charles Caleb Pierce, whom Bishop Moreland calls "a modern St. Francis," devoted himself to the needs of the scattered people in a rough and sparsely settled part of the state. Without private means and refusing a salary, believing that the people whom he served would provide for him, for forty-two years he tramped from hamlet to hamlet and camp to camp through El Dorado County. Sundays found him in his parish church in Placerville, reading the familiar services and performing his priestly duties. Monday morning he packed his bag with religious literature, particularly

* For a more intimate study of Dr. Breck see his life written by his brother, Charles Breck, D.D.

books of the Bible bound separately, and took his way along the trails, a familiar and a loved figure everywhere. Unmarried and in vigorous health, he was able to spend six days of every week walking over the country. His circuits were known beforehand and averaged sixty miles weekly. Every house was his home. At noon or evening there was a place at the table or a bed for his repose wherever he happened to be. His charity was unbounded and he was friend and helper of all. Other ministers came and went, but Father Pierce stayed on. He sought no large sphere, and larger spheres after a time ceased to seek him. With this he was content. Indeed, during the latter days of his life it was his boast that only twice in the forty-two years had he been outside the county limits, and then against his will.

We may imagine what it meant when the news flashed through the county, "Father Pierce is dead!" On the day of his funeral the mayor of Placerville issued a proclamation closing all places of business. The windows of the stores held the dead pastor's portrait draped in black, and across the locked doors of the saloons appeared this legend: "Closed on account of the funeral of Brother Pierce." The local newspaper issued an extra supplement with his picture and a poem entitled, "Come, El Dorado, and Bury Your Dead."

Here was a type of service unique and beautiful. Other men in other ways have led equally Christ-like lives and rendered perhaps greater service, but this man appealed to the popular imagination. Here was one who seemed to reproduce the method of the Saviour's life. He went about doing good; he had not where to lay his head; and for them El Dorado County had become a twentieth century Palestine, hallowed by the footsteps of a devoted follower of the Master.

These things a man may still do—in poverty, in obscurity, in remote and narrow places—may do them to his own high honor and the glory of the Church, if he will forget himself, remember his Master and love his fellow-men.

Other Divisions in California

We may not pause to speak at greater length concerning California. It must suffice to record that a new ecclesiastical division in the state took place in 1895, when the growth of the Church made necessary the setting-off of the southern diocese of Los Angeles. At the General Convention of 1910 two more changes took place; the old missionary district of Northern California became the diocese of Sacramento, while a new missionary district of San Joaquin was erected out of the eastern part of the central diocese.

II

Oregon and the Church

We now take our way up the coast to the old Oregon Territory into which Bishop Scott came in 1854. The Oregon of that day was an immense region. It included the present state of that name together with Washington, Idaho, and parts of Montana and Wyoming. The Church in Oregon had already been organized by a convention of three clergymen and seven laymen. Among the clergymen was the Rev. St. Michael Fackler, who had held the first church service in Oregon when he arrived in 1847. He afterward opened the first work in Boise City, Idaho, where he welcomed Bishop Tuttle to his jurisdiction. Twice it was the lot of this pioneer priest to prepare the way for and to welcome a missionary bishop. Mr. Fackler, like so many of the earlier clergy of the Pacific Coast, came thither seeking health. Unlike many others, he found it—and used it through many years to spread the Kingdom.

Bishop Scott

Bishop Scott's episcopate covered thirteen years. They were years of toil, and, we may fear, of disappointment. As one of his successors remarks, "The Church calmly requested Bishop Scott to look after this vast empire without a single mile of railroad. When a man is asked to spread him-

self out so thinly over such an area, not much of him is left in any particular place." He died in 1867, remembered for his great earnestness, energy, and personal holiness. He had fought the overwhelming conditions of his immense field, had struggled with the scarcity of men and resources, and while it was not given to him to leave behind the record in material things which other more fortunate bishops have done, he at least had faithfully planted the seed which sprung up and bore fruit for later reapers.

After the death of Bishop Scott in 1867 this northern country was without episcopal oversight until in 1869 Bishop B. Wistar Morris reached the field, where for thirty-seven years he gave himself to laying foundations and extending the borders of the Church. Bishop Morris will always be gratefully and lovingly remembered in the far Northwest. His name was a household word among the pioneer families of the state. He was peculiarly fitted for the work of a pioneer bishop, who must be in journeyings oft and in labors most abundant. St. Helen's Hall for girls and the Good Samaritan Hospital, the thriving parishes and missions in Portland and other cities, and the little churches which he built everywhere throughout his jurisdiction bear testimony to his faithfulness.

Bishop Morris

In Washington as well as Oregon the influence of Bishop Morris's care was manifest. Something had been done in Bishop Scott's day. Two or three faithful clergy had labored there, conspicuous among them the Rev. P. E. Hyland, who for years rendered the noblest kind of pioneer service. When Seattle was but a village of a few hundred inhabitants it had built a church and called a rector, and through Mr. Hyland's influence in old Tacoma, a mere village, a little church was put up in three days, some of the mill men giving their labor and some their money, while the mill furnished the lumber. Close by this church of St. Peter's stood a noble fir tree which was sawed off about thirty feet from the ground and an open turret built thereon, in which was placed a bell given by the Sunday-school of St. Peter's, Philadelphia. The rings of the tree were counted and showed it to be two hundred and seventy-five years old. St. Peter's, Tacoma, therefore claims to have the oldest bell-tower in the United States.

Washington

Another honored name is that of the Rev. Dr. Nevius who, in 1873, resigned the rectorship of Trinity Church, Portland, the largest parish in Oregon, in order to give himself to the work of a pioneer missionary. In places where no other missionary of the Church had ever gone he worked for

A Noted Pioneer

forty years, opening new fields wherever the opportunity presented itself. He was the first Church clergyman to reside beyond the mountains in the present district of Eastern Oregon. Six of its first eleven churches were built by him. In 1879 he passed over into Washington and did a like work there, where six other churches and many missions begun by him bear testimony to his zeal for the extension of the Kingdom. In the fiftieth year of his ministry he retired from active missionary work and became, curiously enough, the priest in charge of old St. Peter's Church with its fir tree belltower, built by his faithful predecessor fifty years before.

To lives such as these is due whatever of stability and power the Church possesses in these new lands. But the day of opportunity is by no means past. In some places it is just dawning.

The Present Problem

The present problem, though slightly different, is not less formidable than that of an earlier day. Then it was a matter of ministry to the scattered and of planting the Church in little hamlets which hoped to become great cities but as yet possessed little to foretell their future. To-day it is a question of meeting and winning the incoming thousands in localities about whose fu-

ture importance there can be but little doubt.

Bishop Wells, of Spokane—our missionary district in Eastern Washington—gives instances of this. "I went," he says, "a few years ago to a place called Northport, which was a hamlet just coming into being. They asked for a church and a clergyman. I said: 'Don't you have services here?' They said: 'No, there never had been a minister of any kind here until you came.' 'But,' said I, 'the town is too small for a clergyman. A few years from now, when it grows larger, I will try to send you one.' The next year I went up and they claimed to have a thousand inhabitants and did have a Presbyterian minister.

"A man whom I knew was on the cars with me one day. I asked him where he was going. He said: 'To Zillah.' 'Zillah; where is Zillah?' I asked. He replied: 'Oh, there isn't any such place, but I am going to start a town by that name and I want you to come and build us a church and send us a minister.' 'Well,' I said, 'how many people are there now?' 'Oh,' he said, 'there isn't anybody now, but we will have them there soon enough.' The train stopped in the middle of the prairie, where there was no house in sight as far as the eye could reach; the man gathered up a great bundle of stakes, shouldered a surveying instrument and got off. A year from that time I met the same man

William Ingraham Kip, first Bishop of California

Benjamin Wistar Morris, second Bishop of Oregon

Bishop Nichols of California

Bishop Spalding of Utah

PAST AND PRESENT LEADERS IN THE FAR WEST

again going to Zillah. 'Well,' I said, 'how is your town getting along?' 'Oh, it is first rate.' 'Don't you want a clergyman there now?' 'No,' he said, 'you are too late. Other people are going to build us a church and send a minister, and we don't want more than one at present until we get larger.' And so the opportunities come and go, and the bishop has to turn his back upon them because he cannot get help enough to send clergymen and build churches, even in the larger and more important cities of his jurisdiction."

Summary of Results

It would be impossible to tell here the story of the Pacific Coast. We can only say that there are (1911) five dioceses and three missionary districts, with eight bishops, 300 clergy and 35,000 communicants, where Bishop Kip, a little more than half a century before, found one clergyman and thirty-nine communicants in California, and Bishop Scott three clergymen and twenty communicants in Oregon.

III

This increase in half a century is not out of proportion to the growth of the country; indeed we have not kept pace with it. The Church is by no means a dominant factor on

the Pacific Coast. The reasons for this will be found in certain characteristics which are in a sense peculiar to this country and which may be stated thus:

(1) It is a land of marvellous beauty and diversity, with its plains and mountains, its mighty forests and its great sea. It is a land of wealth and plenty. The gold dug out of its rocks and rivers is the least of its resources. It is a land of eager and aggressive people. It is also a land of idols. It has worshipped, and still loves to worship, the Golden Calf; by which we mean that perhaps more than any section of the West the Coast country is the country of ardent materialism. The claims of religion sit lightly upon its eager throngs. Material opportunity, physical well-being, the love of pleasure and the lure of gain are always before their eyes; which of course only makes it the more urgent that the message of the Church shall reach them.

Ardent Materialism

This is not a difficulty on the Pacific Coast alone. Wherever a community has sprung up under such conditions—if ever before there were conditions quite so striking—the god of this world has blinded its eyes, and the religion of Christ has found great and serious work to do.

It is sometimes said that the Pacific Coast

has looked too much to the Church in the East for its support. Men ask—and it is not surprising that they do ask—why the Golden West, which claims so much for herself, has not sooner cared for herself religiously and become a greater factor in the prosecution of the Church's campaign elsewhere. No doubt there is ground for such a question, but only those who are familiar with conditions can fully realize under what difficulties even the present achievement has been made. It is also true that the Coast country and the Church established therein is realizing its better self. Every year sees it grow in this knowledge. The day is not far distant when the general Church will feel, as in some measure she is already feeling, the returning wave of gratitude and coöperation which shall recompense her for all that she has done on the shores of the Pacific.

The Influence of the Orient

(2) The Pacific Coast has a peculiar character because it is the meeting place of the East and West. In California the flavor of the old Spanish occupation still lingers. It seems in some ways scarcely a homogeneous part of our country. To this is added the influence of a close touch with the Orient. The great East is just at hand, and from it there come to take their places in the daily life of the people influences and problems which are peculiarly Oriental. To these the

Pacific Coast is exposed as the Atlantic has never been. There is no barrier of kindred peoples like the European nations interposed between the West and the East as they face one another on the shores of the Pacific. The Orient, with all that it means of opportunity and difficulty, of inspiration and danger, is brought by the tides of commerce and the great harbors of trade to the very doorway of our Pacific ports. Such an environment has a real influence upon the American type which is there being produced.*

(3) Already the Pacific Coast has, and it will increasingly have, the problem of the great cities. They are and will be great, not only because of the country which lies about them, but of the countries which lie beyond. Conspicuously they will be the ports of the nations. Like Asher of old their "dwelling is upon the sea-shore and they are for a haven of ships." Into them come the silks, teas and spices, the art and handicraft of the East, together with the fish and the furs, the gold and other mineral products of Alaska. The human tides also which flow through these

Great Cities

* It is at Point Loma, California, that Mrs. Tingley, the successor of Mmes. Blavatsky and Besant, has planted her school of theosophy, and it is in Los Angeles that Baba Bharadi, the Eastern "Holy Man," finds the most congenial atmosphere for teaching the worship of *Krishna* in Christian America.

gateways are more varied than anywhere else in our country. How to assimilate and coördinate these elements and build out of them a homogeneous people owning allegiance to the Kingdom of Christ is a problem indeed.

Men of the Wilderness

(4) Attention should be called to another problem which the great forests and the mineral resources of the coast lay upon the Church—ministration to the lumbermen and the scattered miners. We have already spoken of the mining problem in connection with the Rocky Mountain region, but the miner of the coast presents a different phase of the life. Particularly in Alaska he is still an independent person seeking his own fortune, wandering at will and prospecting where he chooses. The man who tries to win the miner and the lumberman—migratory, preoccupied and rough-living men that they are—faces no easy task.

The Men of the Sea

(5) The seamen of the Pacific Coast present a great opportunity. Its limited number of ports and its marvellous shipping interests call for ministry to "those who go down to the sea in ships and occupy their business in the great waters." Because of the conditions prevailing such ministry was greatly needed. Through the Seaman's Institute a noble work of rescue, helpfulness and

cheer is under way, and deserves the sympathy and coöperation of the entire Church.

The Oriental in the West

(6) There is also the problem of the Oriental in the West, which as yet the Church has scarcely touched. Whatever influence the immigration laws may have in the future, it is true that the Pacific Coast to-day has foreign missions of perhaps the most difficult type. We ought to be able to take these Chinamen and Japanese, Hawaiians, Koreans and others, who have come to a Christian land, and mark their lives with the Christian sign. But it is all very intricate and difficult. Easier and more straightforward is the work in the country villages of China and Japan. This has been, thus far, one of the Church's failures. We have these people at our very doors; if not members of our household they are at least inhabitants of our premises, and we have not yet devised an efficient and aggressive means of bringing them to Christ.

How great a thing might be done toward helping to Christianize the Orient could we lay hold upon these Orientals! Might we not thus establish in this land a base from which to supply Christian influence and the Christian men and women who, going back to their own people, would accomplish more with them than

foreigners can ever hope to do? The Church of the Pacific Coast should be aided and encouraged in its wish to perform such service.

Following The Emigrant

The waters of the Pacific placed a boundary to a certain phase of our domestic mission work —the task of following the emigrant. The trail was ended; when the Church made her next advance upon this continent it was by way of the sea, and she sought, not her own scattered children, but a strange people. It is profitable, therefore, to look backward from this point for a moment and take some account of the long march.

We know no better summary of the matter than that given by Rev. Dr. McConnell, in his *History of the American Episcopal Church:* "The Church's forces moved out under the new leaders to win the mighty West. To trace in detail the steps by which they covered the prairies, climbed the Rocky Mountains and went with the gold-hunters to the Pacific, would require a volume. The roll of the missionaries' names would fill a book. The Church simply followed the emigrant, often lagging far behind him, but keeping him in sight while her strength would hold out. When he had built his cabin she sought him out in it. When the great cities sprang up in the wilderness she entered into them and built her house. When the sav-

age Indian was restrained and fixed to a permanent abode she did her share to make him human and Christian. She met a various welcome for her proffered gifts. Peoples who knew neither her nor her fathers founded new communities, and she could not speak their speech nor win their friendship. Other churches entered the new field beside her, before her and behind her. She often failed where they succeeded. She often succeeded after their success had changed to failure. It may fairly be said of her that she has striven with an honest heart to do her share in making and keeping the new America Christian."

IV

Alaska—"The Great Country"

And now we turn for the remainder of our chapter to the latest, the most unique, and from a missionary point of view, the most interesting of our territorial expansions—the well-known, unknown, forbidding, fascinating land of Alaska.

For twenty years after the acquiring of California and the Oregon Territory no further advance in territorial expansion was made or dreamed of. The nation was perfectly satisfied with its boundaries and was even averse to any enlargement of them. It was not by any popular demand, but rather against the

Rev. John W. Chapman

Rev. Octavius Parker

Ice on the Yukon breaking up. Archdeacon Stuck reconnoitring

tide of public opinion, that Seward in 1867 bought Alaska from Russia. The inner history of this transaction is not known. Only Seward could have accomplished it. There are historians who think it to have been a roundabout way of paying Russia for moral support given, and material aid which she stood ready to furnish, during the Civil War. A bill for such services could not be presented to Congress and would not have been allowed by that body, but a distant and undesirable territory, which Russia felt to be a burden on her hands, could be taken for a consideration. Perhaps some motive of this sort, rather than the far-seeing wisdom with which they have been credited, moved Seward and Sumner to urge the purchase. It is certain that nine-tenths of the nation were against it. It was ridiculed as Seward's folly—"a country fit only for a polar bear garden." But now, in a single year, the products of its mines and fisheries alone are almost four times the $7,200,000 for which it was purchased.

Geographical Features

Lying in a far corner of the map it is hard to realize how fully Alaska justifies its name, which means "the great country." Its area is more than two-thirds that of the United States east of the Mississippi, and with this accession of territory the

centre of our possessions, measured from east to west, was removed from Omaha, Nebraska, to a point in the Pacific Ocean a full day's sail west of San Francisco.

Because of its geographical features and its means of communication the territory of Alaska falls naturally into three divisions: (1) Southeastern Alaska, the narrow strip lying along the Pacific coast and almost touching the northern boundary of the United States. This has a climate not so severe as that of New England. (2) Then there is the great Yukon basin drained by that wonderful river and its tributaries. The way into this region is along the waters or over the frozen surface of these rivers, which furnish a waterway of 3,500 miles. (3) Off to the north, stretching to the Polar Sea, is Arctic Alaska, the home of the Esquimau and the Indian, where for the most part sleds and snow-shoes furnish the means of transportation.

Mission Work in Alaska

The Russian Church was naturally the first to minister in this one-time Russian territory. Several of their quaint and picturesque buildings remain in the towns. Their chief missionary efforts—most admirable, and still in evidence—were confined to the centres where their military posts existed. The Presbyterians, coming in 1877, are

well represented in the mission work of Alaska, while the English Church, through its bishop of the McKenzie River and its mission of the C. M. S. conducted by William Duncan at Metlakatla, began work before our arrival.

Our Work Begins

It was not until 1886 that the Rev. Octavius Parker of Oregon offered himself as our first missionary to Alaska. That fall he went, under appointment of the Board, as a Government teacher and missionary to open work among the Indians of that country. St. Michael's Island, at the mouth of the Yukon in Norton Sound, was his landing-place, and here he spent the greater portion of the winter. It was a post of the Alaska Commercial Company, which in that day held the same relation to the country that the Hudson's Bay Company had to the Northwest at an earlier period. On St. Michael's Island history repeated itself. The treatment which Whitman and other missionaries received at the hands of the Hudson's Bay Company was meted out to this pioneer. Mr. Parker says: "While outwardly we were treated with cold civility we found ourselves practically prisoners on sufferance, unable to leave the island. The attitude and tactics of the Company were everywhere evident. To educate the Indian was to make him too wise, so that he would know the difference between eleven cents' worth

of provisions and the $1.25 which ought to be paid for a fox-skin." The chief agent of the Company was overheard instructing his factor as follows: "The Rev. Mr. Parker and family will disembark here to-morrow. He has letters of credit on the Company. You will therefore supply him with what he needs and show him every courtesy"—a pause—"but you will spare no expense and leave no stone unturned to crush him."

Mr. Parker was not a man to be crushed. He accepted an invitation from the Indians at Anvik and broke away from St. Michael's, risking his life freely among a people none too steadfast in their friendship, whose minds had been poisoned with evil reports concerning him circulated by men of his own race. Perhaps the fact that he was the only doctor within a stretch of 2,000 miles may have saved him from an end like Whitman's.

The First Foothold

It was a hard winter. Somehow it was lived through, and in June of the following year he was joined by the Rev. John W. Chapman. Together they established at Anvik the mother church of Alaska. Mr. Parker says of Mr. Chapman, "He was as fine a selection as the Church ever made; fit for the Master's service physically, mentally and spiritually"—which has been proved by his long years of fruitful service in Anvik.

Out of Darkness—Into Light

In 1888 Alaska was made a missionary district, but no bishop was elected. Mr. Parker retired from the work and for a year Mr. Chapman was our only missionary in Alaska. From this first precarious foothold large results have followed. The patient life of one man and his steadfast influence in a single community have wrought a wonderful transformation. In seeking Christ's children he has brought them literally "out of darkness into marvellous light"—out of their underground hovels into the open air and sunshine; out of their superstition and ignorance into healthful knowledge and a wider life. This people of mixed blood—Esquimau and Indian—a hybrid race near enough to the coast to fall under the evil influence of the earlier voyagers and Russian convicts, presented as hard a problem in civilization as any Christian missionary has ever faced. They lived in underground hovels, in darkness and dirt. "The whole place was a human sty," says a member of the first United States Geological Survey. "Most of the people whom we saw had the appearance of being diseased. Whole rows of men, maimed and halt, blind and scrofulous, sunned themselves at the openings of their underground houses. We were glad to turn away from the most dismal and degraded set of human beings it had ever been my lot to see." "To-day,"

says Archdeacon Stuck, "the natives live in substantial cabins of logs or lumber, sit on chairs and eat at tables. Around numbers of the cabins are carefully tended vegetable patches. A transformation has come upon Anvik, and it is the work of Mr. Chapman and his assistants."

This is a fair sample of what the Church has done in scores of places among the Indians of Alaska; but this of course is only the outward change. It has been accompanied by an inward transformation even more absolute. The centre and soul of all that was accomplished in Anvik is the little church, erected in 1894 by the United Offering of the Woman's Auxiliary. From it the light of the Gospel has shown forth into all the land.

Our "Farthest North"

Far to the north, inside the Arctic Circle, two hundred miles beyond Bering Strait, on a bleak cape which juts out into the Arctic Ocean, the Church next planted her standard; and it was a layman who for nineteen years kept it displayed. Lieutenant-Commander Stockton of the United States Navy, an earnest Churchman, had in one of his cruises been sadly impressed by the degraded and hopeless condition of the Esquimau natives at Point Hope. Not only were they bearing the blight of primitive ignorance, but they were

exposed to the vicious influence of white men from the crews of whaling vessels. Commander Stockton urged the Board of Missions to send there a medical missionary, and Dr. John B. Driggs of Wilmington, Delaware, offered his services.

In July, 1890, he was landed with his small stores upon the beach, among a strange and barbarous people of whose language he knew not a syllable; without companion, house, or contact with civilization; knowing that he was cut off from the world until the vessel should return a year later. Here somehow he made his home, and lived on through the long winter of interminable darkness and the short summer of unending sunshine, for nearly twenty years, alone at the top of the world. Only twice during all this period did he come out on furlough. On the last of these occasions Mr. E. J. Knapp volunteered to supply his place, which he did most admirably. When Dr. Driggs retired from the work, the Rev. A. R. Hoare was sent to build upon the foundations laid by him and Mr. Knapp. The results were marvellous. During a visitation in 1909, extending over five days, Bishop Rowe confirmed eighty persons. He writes as follows concerning his experiences there:

"It was a surprise and a joy to hear that congregation of Esquimaux able to say or sing

the responses of all the usual services, the canticles, psalter, and about fifty or more hymns. I don't know whether it would be possible to find another congregation anywhere so well trained. I heard this congregation repeat the catechism from the beginning to the end almost perfectly. I confirmed eighty and it was interesting to know that a whole village of adults, with very few exceptions, received the Holy Communion."

The Great Interior

Two vantage points had thus been gained in Alaska, both in the coast region. The vast interior had not been touched by us, and not to any considerable degree by others. The next move of the Church was a wise and timely one. A mission was planted at Tanana, six hundred miles up the river in the very heart of the Yukon district. Its position at the mouth of the Tanana River, on which a little later the great gold discoveries around Fairbanks were made, gave it strategic importance. Here the Rev. Jules L. Prevost was for fifteen years both priest and physician of the surrounding Indian tribes. On foot, in canoe, and later in his little missionary launch, he traversed the hills and the streams, winning a great company to Christ and His Church. This mission has baptized more than 3,000 Indians, living over many hundred miles of coun-

PETER TRIMBLE ROWE
First Bishop of Alaska

try. Some have been known to come five hundred miles that they might spend a few weeks at the mission and have the advantage of the Church's ministrations; and they have brought their dead one hundred and fifty miles for Christian burial.

These three men were the staunch pioneers of our work in Alaska, and the staff over which, on St. Andrew's Day, 1895, Peter Trimble Rowe was consecrated bishop.

Peter Trimble Rowe—First Bishop

The Church historian is at a loss how he may tell the story of Bishop Rowe with truth, and at the same time with moderation. All men love a hero—the better if he be a modest hero—and the well-informed Churchman would not hesitate if asked to name the Church's most conspicuous hero.

Bishop Rowe had unusual preparation for his work. Five years on an Indian reservation in Ontario and nine more at the Sault Ste. Marie in Michigan, gave him a varied experience. The following of the trail in the wilderness, contact with pioneers and savages, canoe travel and snow-shoeing, the camp under the open sky—he knew them all. The zest of conquest was born in him and he welcomed hardship in his Master's service.

With the coming of Bishop Rowe to Alaska

a great enlargement of the work began. Hitherto we had ministered only, or chiefly, to the natives; all our missions were planted with that in view. But gold had been discovered in the Klondike region and at once Alaska became to the imagination of the country what California had been fifty years before. Vastly more difficult of access and many times larger in area, it was not flooded as California had been, but thousands were pouring in—the great majority of them to meet, alas! only danger and disappointment, if not death. This was a compelling call to the Church; it was the cry of our own race and blood. These followers of the trail the Church must follow; she could not, without peril of unfaithfulness, permit these seekers after gold to forget the eternal riches of Christian love and grace.

On the Trail of the Prospector

And so, while still pushing forward the work on behalf of the native peoples, the bishop also turned his attention to the physical and spiritual needs of the white explorers and settlers. Hospital after hospital sprang up, nurses and teachers came. Where the need was greatest the bishop and his helpers might always be found. He cheered and inspired; men believed in and admired him, and there was no better name to conjure with than that of Bishop Rowe—admittedly "the best musher

in Alaska,"* conspicuous for courage in a land of brave men.

A gold strike was made at Nome, and with the first rush of eager prospectors went in Mr. Prevost, sent by the bishop, who soon followed and aided with his own hands in the building of the church. Fairbanks was manned and equipped. Another rush into Cordova, and though the saloon men were bidding for the only available lumber, the bishop got it first to build a clubhouse for men, destined to be the only competitor of fourteen saloons.

So he goes back and forth across his great district, up and down its rivers in the short summer time—formerly by boat or canoe, but now in his launch, the "Pelican." In the winter he is away across the trackless wilderness, a thousand or two thousand miles, behind his dogs, cheerily facing his hardships and making light of his dangers, but none the less carrying his life in his hand as he goes about his daily work.

A Sample Journey

Here is a sample trip—unusually short and uneventful—taken in the spring of 1911. The account is in the bishop's own words from a private letter:

* "To mush," in Alaskan parlance means to "hit the trail." It is derived from the call to the dogs: "Mush on!" which is doubtless a corruption of the French *voyageur's* command "*Marchons!*"

Paul Williams, a native, came from Nenana with a team of six dogs and met me at Gulkana. There we loaded up with supplies for a six weeks' journey. Our course was off the ordinary travel, so we had to break trail. We cached food for the dogs and ourselves in a tree at each camping-place so as to have some upon our return, but wolverines in some places got away with our caches and we went hungry. The wolverines are foxy robbers and nasty fellows to meet. We saw nine at comfortable distances, but left them alone. The snow-shoeing was "fierce"; I went ahead and broke trail for the dogs. Soon one instep got inflamed and I had trouble. Every night I used a snow bandage to lessen the inflammation.

We camped at night—had a tent and stove. One day Paul broke through the ice into a swift, deep, dangerous river. He had his snow-shoes on at the time and an axe in his hand, which he lost. I kicked off my snow-shoes and with pole in hand crept to Paul's rescue. I got him out, though I was afraid that I would go in. It was cold, but I built a fire and he changed his clothes. Some days after we would have had trouble again, but being ahead I sounded the ice, found it bad, backed off, and together we built a bridge. Several times we just escaped snow-slides.

The days passed with all sorts of experiences and always hard work. We made the places we wished to make—1,000 miles in all. I buried a man who had frozen to death. In some places the Indians were so ill and poor that their condition is pitiable. The Government is the only friend which can meet their needs, and our Government treats the question with a neglect as barbarous as would a barbarian nation.

We made as much as forty miles some days, then we went down to about fifteen miles. But a trip of that sort takes all the unnecessary fat out of you, and you get as strong as a mule and as hungry as a bear.

The world has lavished its praise upon a man who discovered the North Pole. He deserved the applause, though at best it was a somewhat barren exploit. But how many Church-

men realize that for more than fifteen years a man in the far north has been making journeys longer and more dangerous, not for gold or glory, but for the love of Christ and his fellowmen?

Such heroism attracted others to share in the bishop's labors. Especially have noble and devoted women offered themselves as nurses and teachers—some splendid men also, but far too few. Every worker in Alaska would agree that the life which should be quoted as most typical of the recent work is that of a woman.

God's Gentlewoman

Annie Cragg Farthing, sister of the Bishop of Montreal, was the heart and brain of our work at St. Mark's Mission, Nenana. It is a supreme power which is inherent in a gentlewoman when it is consecrated by love. That power she possessed and used it to guide and save many a one, both young and old.

The mission began in a small log cabin. When at the end of three years she was suddenly called to rest from her serving, she left behind the largest native mission under the Church's care in Alaska, and from the small beginning which she made in taking two little Indian children into her own home, there had grown Tortella Hall, where thirty-five Indian boys and girls were gathered and given the influence of a Christian home. Literally she gave

her life for her people. It was after three days and nights at the bedside of one of her children, acting as nurse in the effort to spare others, that the sudden call came to her. She had but time to ask that her love be given to her children and to pray that God would send some one to care for them.

It was the heroic end of a most devoted and consecrated woman. Strangely enough, Bishop Rowe, in New York City, on the day before her death was saying to a great gathering of women: "A Church which can produce such a woman as Miss Farthing has proved that it is divinely inspired."

They dug her grave there in the Arctic wilderness where Mount McKinley looks down from afar. "But," says Archdeacon Stuck, "I think the influence of the life of this great gentlewoman will outlast the mountain itself, and be active in the world when the mountain is level with the plain; for the influence of a holy, self-sacrificing life never dies."

Such was one of the women—but only one of the many who have rallied to Bishop Rowe's help. Much has been demanded of them by the conditions under which they have lived, and nobly have they answered the demand.

Stanch and true men are also aiding the bishop, whose stories would be worth telling

Some Officers of the Line

did space permit. We might travel the trail with Archdeacon Stuck as he goes to his ministry in the North. We might tell of the little rectory in Valdez, or the "Red Dragon" at Cordova—both of which are open havens of hospitality for young men facing the temptations and loneliness of the far North. We might visit Betticher, the indefatigable missionary—the eager, tireless human force which directs the splendid work in the Tanana Valley, with its hospital and reading rooms, its schools and mission churches, its distribution of tons of literature in the lonely mining camps. Those who really desire to know fully the story of the Alaska mission must acquaint themselves with these things and with others not less admirable in spirit and service.

The Land Which Casts a Spell

Whoever does so will be amply repaid, for who can study the missions in Alaska without being fascinated by the picture? The Arctic nights and rosy dawns; the mighty rivers and primeval forests; sturdy miners wresting from the earth her golden store; traders and Esquimaux and Indians; the new-sprung towns with their wild license, or the lonely camp shut in by the wilderness of trackless snow; the dog-teams and the reindeer; the sturdy sons of the free North whose hands are so hard, but whose hearts are frequently so soft, and whose friendship is so steadfast; and

moving among them all—ministering to them with what toil and pain, under what discouragement and difficulty—the brave nurses and faithful clergy (alas, how pitiful a handful!) and our heroic, hard-pressed bishop!

So does Alaska by its sheer power to inspire and enlist the Church for missionary enterprise repay a hundred-fold that which has been given her.

This is a fitting place to close our survey of the Church's progress on this continent—here in the far North, where she is proving her power to minister to the manifold needs of mankind, and where she seems to have reached the very limit of the world. On every side stretches the utmost sea which marks the boundary of our continent, yet to her it is not a barrier but a highway. And she girds herself for yet other conflicts as she looks steadily westward where, beyond the sea, lies Asia—native land of the Conquering Christ.

Bishop Rowe, Preaching on the Banks of the Yukon

Anne C. Farthing—Buried on the Battlefield

A LAST WORD

WE have come a long journey, following the Church in her endeavor to conquer the continent for her Master. Not always was she instant in action, not always victorious in her campaigns; but at least we may feel that she has not been altogether forgetful of her mission, and may be stimulated to aid her to a more adequate fulfilment.

Never so widely as now has the path of conquest opened before the Church. For no other Christian body in this land does the promise of the future seem more bright. The contribution which we may bring to the solution of the religious problem in the nation will be unique and valuable—if we ourselves understand it.

This is the greatest lesson of the preceding pages. The impulses which sent the Church forward came from a source deeper than she herself clearly understood. When her acts were aligned with the Catholicity of a primitive Christianity they were effective in expanding her borders. Wherever she was humbly yet steadfastly true to her origin and her principles, she succeeded; wherever she ignored or

forgot them she failed. Out of her parochialism, into some realization of herself as a national Church, God brought her in the Convention of 1789; out of her presbyterianism to a truer conception of the episcopate she was brought in the opening years of the last century; and out of her diocesanism to some vision of her world-wide mission she was brought in the Convention of 1835, when she knew herself to be The Missionary Society, and sent missionary bishops into the lands beyond.

Yet all these were simply returns to primitive ideals. Imperfectly as the Church grasped them, ineffectively as she sometimes used them, they were nevertheless the vital springs of whatever lasting results have been accomplished. This sense of what the Church is and may give, inspired her missionary leaders. The treasures and the powers which lay within her, the conviction of her divine character and mission, were the effective stimulus which kept them brave and faithful under manifold discouragements. That they sometimes accomplished little, compared with the opportunities they faced and the achievements of other Christian bodies about them, was due to the fact that the Church at large did not yet believe in herself.

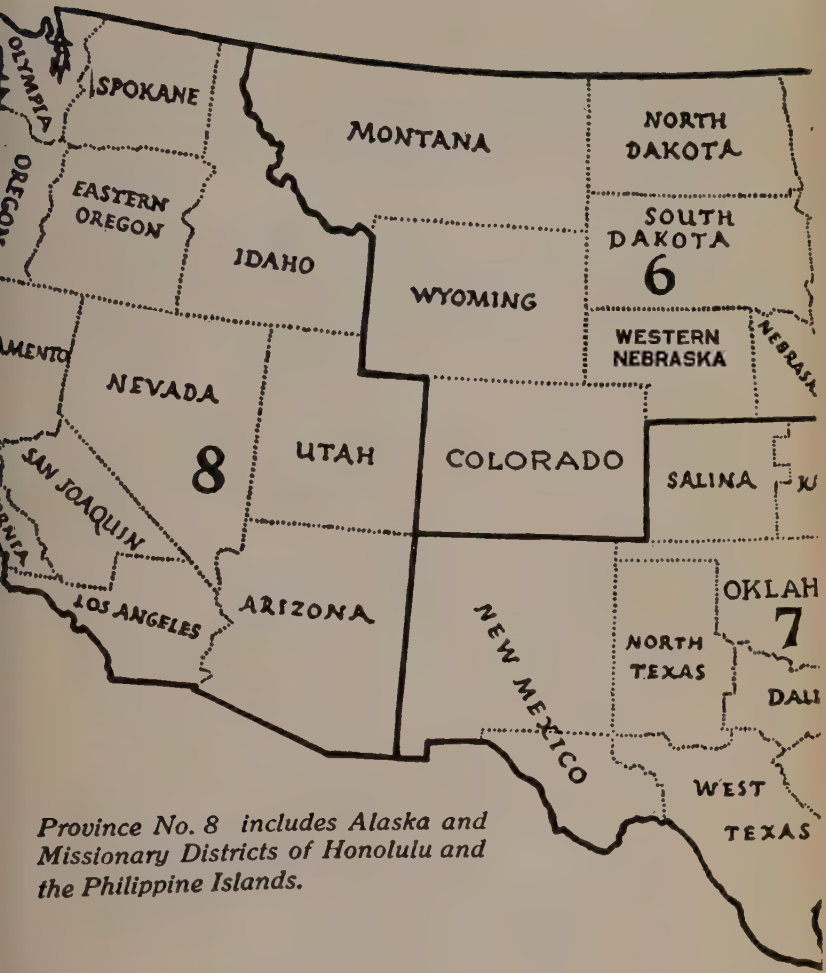
Does she yet believe? That will be proved by the issue. If she has a mission to become anything more than a respectable little sect, she can

fulfil it only when she rises to a sense of what she is and what she is called to do. If she has, as she believes, a Catholic heritage—if she is, as she claims to be, a national Church—her best contribution to the religious needs of America and the world will be made when she acts on these beliefs; when, following the best traditions and suggestions of the past she aspires to become in the future a more perfect representative of New Testament Christianity.

To such a mind, and to such a service, may God bring us all!

Province No. 2 includes Porto Rico

SIONARY DISTRICTS OF THE AMERICAN CHURCH



Province No. 8 includes Alaska and Missionary Districts of Honolulu and the Philippine Islands.

AP SHOWING THE PROVINCES, DIOCESES, AND MIS

APPENDIX

APPENDIX—Bibliography

So manifold are the sources from which material for this course might be gathered that the author finds the preparation of a bibliography exceedingly difficult. Dealing as the course does with the missionary problem in the light of Church history, anything which has to do with the history of the Church would doubtless be of some value to students of this course. It is necessary, however, to limit the list, and the following books are therefore mentioned.

Suggestions for Leaders in Teaching "The Conquest of the Continent," 10 cents.

An Officer of the Line: a story of a typical Western missionary life. 75 pps., paper, 25 cents. Church Missions Publishing Company.

An Apostle of the Western Church: by Greenough White. A reprint of a most valuable historical work. 230 pps., paper, 35 cents.

The Conversion of Mormonism: an outline of Mormon history and of our work among these people. 75 pps., 25 cents. Church Missions Publishing Company.

Conquerors of the Continent: a junior course following the lines of "The Conquest of the Continent," dealing with conspicuous missionary leaders. 25 cents.

Followers of the Trail: four stories of missionary enterprise. (For young people.) 75 pps., 35 cents. Church Missions Publishing Company.

Nelly and Gypsy, the Missionary Ponies. (For children.) 10 cents. Church Missions Publishing Company.

All of these can be secured by addressing The Educational Secretary, Board of Missions, 281 Fourth Avenue, New York.

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